THE

CATECHUMEN'S AND COMMUNICANT'S COMPANION,

FOR THE USE OF YOUNG PERSONS

OF THE

LUTHERAN CHURCH,

RECEIVING INSTRUCTION PREPARATORY TO

CONFIRMATION AND THE LORD'S SUPPER.

BY JOHN G. MORRIS, D. D.

Pastor of First English Lutheran Church, Baltimore.

Third Edition, Revised and Corrected.

BALTIMORE:

PUBLISHED AND SOLD BY T. NEWTON KURTZ,

No. 151 West Pratt Street.

1854.

BX 8065
.M7
1854

Entered, according to Act of Congress, in the year one thousand eight hundred and fif y-four, by T. Newton Kurtz, in the Clerk's Office of the District Court of the United States for the District of Maryland.

Sherwood & Co. Printers.

PREFACE TO THE THIRD EDITION.

This little Manual, which was first prepared in my ministerial boyhood, and of which two editions were printed in the short space of two years, has been frequently called for since, but not a copy could be procured. Twenty years ago it was highly recommended to the churches by some of our most valued ministers in a printed address, and the presumption is that those of them still living, yet retain the same opinion of its merits. The best evidence, however, of the esteem in which it has been held, is the sale of two large editions and the regular demand for it ever since. I have often been solicited to republish it, but have never consented until now.

Though the title of the book declares it to be designed for the young, yet those far advanced in years have also been profited by its use. It will serve to prepare them also for the Sacred Com-

munion, and excite a spirit of devotion which perhaps might not be so intense without such a help.

No essential alteration has been made in this edition, and it is now sent forth into the church with the hope that it will do much good.

JOHN G. MORRIS.

Baltimore, June, 1854.

CONTENTS.

CHAPTER.		PAGE.
I.	General Reflections on Confirmation.....	9
II.	Meditation before the Instructions begin....	15
III.	Meditation before every hour of Instruction	21
IV.	Meditation after the hour of Instruction....	24
V.	Meditation at the end of the Instruction. Recapitulation.....	27
VI.	Confessions of sins, and resolutions of obedience to God.....	40
VII.	The day of Confirmation.....	45
VIII.	Morning Prayer on the day of Confirmation.	49
IX.	Prayer for my fellow Cabechumens.....	51
X.	Meditations before going to be Confirmed..	54
XI.	Return from Confirmation.....	57
XII.	Evening Prayer on the day of Confirmation.	60
XIII.	Baptism.....	62
XIV.	When the notice of the Communion is publicly given.....	67
XV.	The founder of the Holy Supper.....	70
XVI.	Institution of the Lord's Supper.....	78
XVII.	Preparatory Reflections. Jesus in Gethsemane.....	85
XVIII.	Jesus on Calvary.....	95

CHAPTER. PAGE.

XIX. Design of the Lord's Supper.....103

XX. Doctrine of the Lord's Supper.....111

XXI. Blessing of the Lord in the Holy Supper 120

XXII. What must the Christion do when he desires to partake of the blessings of the Holy Supper.....124

XXIII. Upon the excuses for not going to the Lord's Supper.....135

XXIV. Helps for Self-Examination.....146

XXV. Confession of Sins preparatory to receiving the Holy Sacrament.....157

XXVI. Prayer before the Sacrament of the Lord's Supper..... 161

Meditation of a young Christian upon going to the table for the first time.....166

XXVII. For a communicant in spiritual distress 169

XXVIII. Morning prayer on Communion Day.....174

Prayer before receiving the Holy Sacrament.....178

Communion.....178

Thanksgiving and Prayer after the Sacrament of the Lord's Supper.....179

Ejaculations after Communion.....182

Meditation for Sunday evening, after receiving the Lord's Supper.....187

Morning and evening Prayers for every day in the Week..... 194

PAGE.
A Prayer under grievous Pains.....241
A Prayer under dangerous sickness.....243
A Prayer under lingering sickness.....247
Thanksgiving and Prayer after recovery out of a dangerous sickness.....249
Prayer for Preparation to die.....253
Prayer under Fears and Doubts of our spiritual Condition.....275
The convinced Sinner's Prayer.....215
A Prayer for the enlargement and prosperity of the Church.....265

COMPANION

FOR CATECHUMENS AND COMMUNICANTS.

CHAPTER I.

General Reflections on Confirmation.

The eventful period is fast approaching when I am to renew my baptismal vow in the solemn rite of Confirmation. It is an important period, which I anticipate with much pleasure, and yet not without a secret holy dread. I will now devoutly meditate upon the object of this sacred rite, and study to understand its nature clearly, that I may ascertain what benefit it can afford me, and the obligations it imposes upon me.

When I was an infant, I was baptized in the name of the Father, Son and Holy Ghost. I was then bound to have myself instructed as soon as I arrived at a proper age—to dedicate myself to Jesus Christ, my Saviour, and to devote myself to the

service of God. I then also received a promise from my merciful Father, that he would acknowledge meas his child, graciously provide for my body and soul, grant me all the privileges of a Christian, and finally crown me with everlasting life.

When I took these obligations upon myself I was yet a child. The faculties of my soul were not yet cultivated, and I did not comprehend the nature of these things. But I grew up, and the powers of my body and soul began to develop and to strengthen. I became capable of instruction, and was taught that I had been baptized in my infancy—that solemn obligations had been laid upon me, and that I had received a promise from my heavenly Father.

In the progress of my instruction, I learned to know the God to whom I had been dedicated in my earliest childhood, and who always manifested his loving kindness to me. By degrees, I learned more and more of this benevolent Being, and was instructed in the knowledge of

his Son Jesus Christ, who died to ransom us from eternal ruin. And now (blessed be a kind providence, which has hitherto preserved me!) I have arrived at an age, when it would be my own fault, and render me highly culpable, if I did not possess a complete knowledge of every thing the Holy Bible teaches us respecting God and divine things.

From this I can easily perceive the object of my Confirmation. What I have learned and believed, I must now profess. It is true that an omniscient God does not need a profession from me; he knows already what I believe, and sees the thoughts of my inmost soul; but my fellow Christians, amongst whom I was baptized and educated, have a right to demand that I, who have enjoyed so many Christian privileges amongst them, should profess my Christian faith, embrace the gospel of Christ as the rule of my conduct, acknowledge my conviction that Jesus came from heaven, as the only begotten Son of God, to redeem us from the curse and condemna-

tion of the law; that his doctrine is the only certain way to eternal happiness; that I am determined to practice the precepts of Jesus and conform my life, as far as I can, by divine assistance, to his spotless example. Besides all this, does not the gratitude I owe to God for his past mercies demand, that I publicly make this profession to his honor and glory?

But there is another consideration which I must not overlook. In my baptism I was dedicated to Christ as his property, and thus solemnly obligated to serve him and the Father who sent him into the world. True, this occurred when I was unconscious of it, but in the progress of years, my obligations, their import and immense importance were impressed upon me. Is it not reasonable that I should now, after having learned these things, openly acknowledge the whole extent of my obligations, and solemnly renew them before the omniscient God? that I should sincerely promise before him, who has always evinced so much love towards me, that I

will never, by his gracious help, indulge any sinful inclination, or desire, but that I will spend the remainder of my days in his service, and yield implicit obedience to his laws and precepts?

If I enter into this engagement with God with a sincere heart, and an unwavering determination to perform all my duties, then the gracious promise that he gave me at my baptism will be renewed; he will be my God, and will provide for my body and soul; conduct and guard me through the journey of my life—grant me strength in my struggle against sin, and if I continue to be faithful he will finally introduce me into that happy kingdom which he has prepared for them that love him.

It is this that fills my heart with joy at the prospect of my approaching Confirmation; and yet the thought of the solemn promise which I am about to make, and of the vast importance of the sacred rite, creates a holy dread in my soul.

I stand in need of thy assistance, O merciful God, from whom cometh every good and perfect gift. Prepare me for this holy work; impress upon my heart most deeply the importance of Confirmation, and of that valuable blessing which it is calculated to bring upon me. Until the important day arrives may I be diligently engaged in studying the sanctifying doctrines of thy Son; increase my faith in their saving efficacy; may I experience their blessed operations on my heart and life more and more every day, that at last I may acknowledge them as thine own word, and as the fountain of all my happiness in time and eternity. May I daily experience more and more the value of religion and of the happiness of a life spent in thy service. May I hate sin more and more, because it displeases thee—may my love for thy Son, my Saviour, increase as I grow in years, that at last I may dwell with thee in thy heavenly kingdom. *Amen.*

CHAPTER II.

Meditation before the instructions preparatory to Confirmation begin.

THE time has now arrived when I am to be more particularly prepared for Confirmation. I will now receive instruction in those sacred truths which constitute the holy religion which Jesus the Son of God brought down from heaven. I will now be taught the full meaning of this sacred rite, and the high responsibilities it imposes upon me. I feel that this particular preparatory instruction is highly necessary; for although the doctrines and duties of religion have been inculcated upon me by my parents or in the Sunday school, yet I discover that much more is wanting than I have ever learned, if I desire to make a conscientious profession of my faith, and my wavering heart daily demands some new incentive to confirm me in my hatred to sin and love to God. I feel that I cannot too frequently hear the word ex-

plained; and my duties to God, my neighbor and myself, cannot be too frequently impressed upon me. What was taught me in my childhood I did not altogether comprehend, and now I will have an opportunity of hearing a plain and practical explanation of these sacred doctrines. My beloved pastor will accommodate his instructions to my youthful capacity, and by the help of the divine Spirit I will learn more of Jesus Christ, while his precepts will exercise their gracious influence upon my heart.

The holy man to whom this important trust is committed, will instruct me in the faith of the gospel, and will affectionately, yet forcibly exhort me to devote myself a living sacrifice to God. He will represent to me the evil of sin, its tendency to separate me from my heavenly Father, and to provoke his holy displeasure against me. He will illustrate the holy nature of God and the sanctity of his law, which I have broken, and thus make it clear to me that I am under condemnation, and how

can I make atonement for my own guilt to render satisfaction to divine justice? I plainly see the necessity of a Redeemer to pay the ransom for my soul, and to deliver me from everlasting punishment; and when I consider the magnitude of the work, and the immense value of the immortal soul, I also perceive that no other Being, but the only begotten Son of God, is fully adequate to its accomplishment. In this fundamental doctrine I will be more extensively instructed, and Jesus, my adorable Saviour, will be more dear to me, the more I learn of his wonderful character. By the grace of God I will be inclined to believe in his name with an unwavering faith, for as yet I feel my heart too much divided between the things of heaven and earth. My gay companions and the allurements of the world draw away my attention from Christ, so that I often feel, as the apostle expresses it, "that in me dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not; for the good that I would, I do not, but the

evil which I would not, that I do." *Rom.* vi, 18, 19. My will is on the side of God and of truth, but my passions oppose it. I must therefore receive strength from on high to overcome this principle of rebellion, and to submit myself to the government of God. My pastor will then instruct me in the means, evidences and consequences of regeneration, and my own experience, corresponding with the declarations of God's word, will enable me to decide on my own case.

But the *duties* of Christianity will also claim a large share of his attention during the course of preparation. Alas! how far short do I fall in this respect! I forget those I owe to God, and my fellow men and myself. How great my responsibility, and yet how indifferent my heart! What plea shall I make when I stand at the judgment seat of God? Can I plead ignorance, when I have so many opportunities of learning my duty? I will then go in company with my young friends and learn what I am to believe and practice. The exhortations,

instructions and warnings of my pastor shall not be uttered in vain, but my heart shall be open and ready to receive the word of truth.

Prepare me for this, merciful Father in heaven! May no vain thought distract my mind, and no unworthy subject occupy my attention, but may the word of exhortation, which I am about to hear, sink deep in my heart, and may I so highly value the instruction I am to receive, that I may hereafter, by thy grace, bring forth the fruits of righteousness in my life. May I be able to appreciate it as the gospel of the living God, brought down from heaven by thy Son for the salvation of mankind. May I listen to it with undivided attention, and with an ardent desire of receiving spiritual benefit. Strengthen the faculties of my mind, and grant me the assistance of thy Spirit, that I may make a profitable application of thy word. Grant that nothing may ever prevent me from being present at these instructions, and during the whole

course of this preparation, may I always have the great object in view. May I abandon the follies and sins of youth, and walk before thee and the world in righteousness and holiness, that I may appear at the table of the Lord a worthy communicant, and receive all the benefits of that blessed ordinance. These things I ask for the sake of my Redeemer, whom I sincerely desire to serve and love, and to whom with thee, and the Holy Ghost, be all honor and glory, world without end. *Amen.*

CHAPTER III.

Meditation before every hour of Instruction.

THE hour has arrived when I am again to go and receive instruction from the minister of the Lord in the holy truths of religion, by which I am to be prepared for Confirmation. I go with a holy joy and earnest desire for the "sincere milk of the word," and my determination is to learn much respecting this heavenly doctrine. It will require all my attention and my most ardent prayers; and I would remember that it is none other than the word of the living God I am about to hear, which will be proclaimed by his servant, my pastor. I am now going to the school of Christ to be taught in his truth, and with what holy emotions and pious thoughts should I enter that sacred place! I am there to be trained up for eternity,—to be educated for heaven! and while I receive the instruction, my whole soul must be

intently fixed upon it. If I permit my thoughts to wander I will remain ignorant of the truth, my heart will not be affected, and at the great day of trial, my condemnation will be the more severe, for having enjoyed, and yet not appreciated the means of grace. Then, O my soul, attend to the dictates of thy God,—resolve by his aid to learn and practice the truths of his word.

Strengthen thou this pious resolution, O Father in heaven, open my heart and understanding, that I may rightly comprehend thy word. May I fix my thoughts exclusively on the instruction which I now go to receive. May I not regard this sacred exercise as a common thing, or suffer my mind to be drawn away from the subject which will be presented to me. Enlighten my understanding more and more by thy truth, but especially may my heart daily experience more of its quickening and sanctifying power. May I copy the great and sublime example of thy Son

Jesus Christ in my whole life. May I increase every day not only in wisdom and understanding, but especially in piety and virtue, in holiness and sobriety, that I may please thee more, be more conformed to the holy character of thy Son, and better prepared to enjoy eternal life, to which thou hast called me. And, O Lord, do thou assist my instructor in his arduous duties,—may he be able to illustrate thy word with plainness and enforce it with energy. Help thy servant to do his duty, and may all his youthful pupils receive the word with readiness and practice it in their lives. Hear my prayer for Jesus' sake. *Amen.*

CHAPTER IV.

After the hour of Instruction.

I HAVE now received a part of that instruction by which I am to be taught the sanctifying doctrines of the gospel, and happy am I, if I have indeed made any progress in a knowledge of the truth. But I will not be satisfied with merely hearing it, I will frequently repeat what I have learned, and impress it indelibly upon my memory. I will meditate upon the sacred truths, which were presented to my mind, and examine them more thoroughly, that my conviction may be confirmed. I will go to the throne of grace, and fervently beseech God to grant me the aid of his Spirit in the prosecution of my undertaking. I will study to perform all the duties which were taught me, and daily become more perfect in them. I will be careful to avoid all those faults against which I have been so affectionately warned, and arm myself

more strongly for my contest against the world, the flesh and the devil. The more faithful I am in respect to that which has been entrusted to me, the more light and strength will my heavenly Father constantly afford me. I will endeavor by the grace of God to live a pious, sober and godly life, for death and judgment are fast approaching.

For the communication of that grace, I pray thee, thou faithful God and Father, for thou only canst bestow it. I thank thee that thou hast permitted me to learn more of thy sacred truth. Inspire within me a more ardent desire to hear these instructions, and more zeal in examining thy holy word to ascertain the truth; grant me a deeper conviction of its divine origin, and greater perseverance in practicing the wholesome precepts which it inculcates; and thus may I daily become more considerate and wise, more pious and virtuous, more contented and happy; that as I walk in the way of thy commandments, I may

with a good conscience and joyful hope, appropriate to myself the precious promises, which thou hast given to all thy faithful and obedient children. These things I ask for my Redeemer's sake. *Amen.*

CHAPTER V.

Meditation at the end of the Instruction.

RECAPITULATION.

Now the whole course of that instruction, on the truths of our holy religion, which I have hitherto attended, is finished. Have I been attentive, have I endeavored rightly to comprehend and to apply what has been presented to me; have I seriously and industriously reflected upon it; has it affected my heart and exerted an influence upon my conduct; do I know from delightful experience the truth and divine origin of these doctrines? Am I able to say, I know in whom and in what I believe?

O how much depends upon the fact of my ability to answer these questions in the affirmative! For only then will the religion in which I have been instructed be a safe guide on my way through life, a firm

support in time of need; a comfort in the day of adversity, and a refuge in the hour of death! for this only is eternal life, to know God and Jesus Christ, whom he has sent.

What pains my faithful instructor took to represent the sacred truths clearly and forcibly! He was not satisfied until I rightly comprehended them, and earnestly endeavored to impress them not only on my memory, but especially on my heart and conscience. How affectionately he entreated me to continue faithful to what I had heard, to practice the lessons which had been inculcated, to persevere steadfastly in godliness, and to shun the path of vice! I will ever hold in grateful remembrance his zeal and labors, and ever entertain for him the most sincere affection and esteem.

But that his instructions may be more deeply engraven upon my heart, I will now endeavor to go over the principal subjects from the beginning, and this should be a frequent exercise, that the sacred truth may become more and more familiar.

The course commenced with that great truth, which is the foundation of all religion, that there is one God, an almighty, all-wise, and all-knowing being, a righteous, holy, but good and merciful Father. An attentive consideration of the natural world and of myself, taught me that this God is the Maker and Preserver of all things. I learned from his own revelation, the Bible, that this Creator made spirits superior to me, and that man was originally formed in the moral image and likeness of God; that man did not continue in this holy state, but sinned against his heavenly Father, and thus lost his divine favor; that in consequence of this, the posterity of our first parents show evil inclinations as soon as they are capable of moral action. Led astray by this natural tendency to sin, men often against better knowledge do that which they know is displeasing to God, and thus render themselves unworthy of his divine approbation; they draw down upon themselves his displeasure, and that merited punishment

which the justice and holiness of God demand, and make themselves miserable for ever, unless they repent of their sins, believe in Jesus Christ, and live a godly righteous and sober life. Everlasting banishment from the presence of God would have been the unhappy portion of all men, had he not mercifully wrought out a plan of redemption which man of himself never would have discovered, and a way of reconciliation which no human mind could conceive. This plan was the sending of his only Son into the world in the form of a man, who by his divine doctrines taught men "the way, the truth and the life," gave us an example of holiness in his pure and spotless life, and died a guiltless death to satisfy for us the demands of divine justice. Now, for the sake of his dear Son, God is willing to accept us, and grant us the forgiveness of our sins and future salvation, if we believe in his Son, repent of our transgressions, and obey his laws and precepts, to accomplish which God has promised us the assistance of his Holy Spirit.

What renders this satisfaction so complete, and the gracious Redeemer so peculiarly valuable to me, is the glorious fact that he was not a mere human being like myself, nor yet an exalted angel, but the true and eternal God in the form of a man. Every where in my Bible I see divine attributes, and works, and powers, and names imputed to him, so that I conclude, he was God and man in the same person, and only such an one was capable of making the great atonement for the sins of the world.

The precepts of Jesus, or his incomparable system of morals, for the rule of our conduct in life, forms the second principal part of the instruction which I have received. The will of God is the foundation, of the system, and I am required to do all that is good, merely because it is the will and command of God, without any regard to reward and honor. And hence it is that of the three-fold duties which it prescribes, viz: towards God, myself, and my fellow men, that love to God is the great-

est, and it demands us to love God above all things, with all our heart, and soul, and strength, and continually to manifest this love by filial confidence in him, by submission to the ways of his providence, by reverence for his authority and holiness, and by profound humility.

But this system of morality also teaches me to ascertain a reasonable love for myself; that is, it demands an earnest solicitude for the welfare of my soul, and its improvement in virtue and wisdom. I must be anxious about my own preservation, and study to maintain a respectable character in society. By industry and frugality I must lay up a sufficient portion of the goods of this world to support me decently in life, but I must, at the same time, most studiously guard against parsimony and avarice.

Finally, I am taught to conduct myself towards my fellow men as brethren, without distinction. The law is, "love thy neighbor," that is, thy fellow man, as "thyself." I am instructed also to be

solicitous about their salvation; to exhort them to do good, and to warn them against evil, and to set them an example of piety and holiness. I must moreover be anxious for the preservation of their honor, by the duties of honesty, veracity and fidelity, by forbearance and love of my enemies; and finally, for their property, by justice, mercy, and liberality.

This is a brief summary of that instruction which I have received in the doctrines and duties of the religion of Jesus. Happy am I that it has been impressed upon my understanding and heart! By the help of the Holy Spirit, it shall not soon be erased. Thus prepared with this knowledge and faith, I will profess it before God and the congregation, with a joyful conviction of its divine origin, and fervently beseech my heavenly Father that he would grant me grace to practice it in my life.

Here let me call to mind again what my pastor has taught me about the nature of Confirmation. He stated that we do not regard Confirmation as a Sacrament,

as the church of Rome does, or even as an indispensable divine ordinance, but we insist upon its being a *most useful and edifying custom*, well calculated to impress the heart of our youth with a sense of their obligations. As soon as they arrive at a proper age, they attend upon the instructions of the pastor for some months, and then solemnly renew and ratify their baptismal vows in the presence of God and the congregation, by prayer and laying on of the hands of the minister. This course of instruction has proved eminently useful, and the solemnity of the occasion has been the means of spiritual blessing in thousands of instances.

Nothing is more reasonable, since our parents and sponsors in baptism made that solemn covenant for us, than that as soon as we arrive at years of discretion, we should ratify and confirm it. For if we neglect confirmation, or some such public and solemn act of acknowledgment, we show by our conduct that we refuse our consent to

their promises in our name; that we will not devote ourselves to Christ, and will not be members of his church. Jesus says, *Matt.* x, 32, 33, "Whosoever therefore shall confess me before men, him will I confess also before my heavenly Father; but whosoever shall deny me before men, him will I also deny before my Father and his angels." Confirmation affords an opportunity for such confession or denial.

1. By this solemn rite, we renew that sacred covenant which our parents and sponsors made for us with God at our baptism; we thereby give our assent to the promises which they made in our name, and take all the responsibility upon ourselves.

2. By Confirmation we are solemnly initiated into the religious society of Christians, and upon our own voluntary professions and promises, are received as adult members of the Christian congregation with which we connect ourselves by this solemn act. This may prove of infinite advantage to us in time and eternity. We

participate in all the means of improving our mind in the knowledge of our Saviour, and of forming our hearts to vital godliness and genuine virtue.

3. In Confirmation we appropriate and apply Jesus Christ and his righteousness, and all the fruits of his redemption anew, and personally to ourselves. For since we there devote ourselves to Christ, and promise henceforth to form our minds and actions according to his doctrine, Christ can impart to us all those blessings and benefits which flow from his gospel. We may therefore confidently expect that the *Father* of all mercies will ever multiply unto us his grace and peace; that Jesus Christ will preserve and keep us as particular objects of his providential care and affection, and defend us in every time of danger; and that the Holy Spirit will enable us to become true followers of Jesus, and preserve us faithfully unto eternal life.

4. By this solemn act, connected with the sanctifying influence of the word of

God, we will obtain new powers and incitements to true virtue and godliness. The solemnity of the occasion on which we come forward, calling upon God in the presence of a whole congregation, professing our faith and promising to lead a Christian life, must impress our minds with reverence and holy awe, and who can tell what blessings God will not bestow upon them who serve and love him sincerely unto the end?

5. Much is expected from us, as in the right of Confirmation we are received as an adult member of the church of Christ. As an equivalent for these benefits which the church bestows upon us, she expects that we will approve ourselves upon all occasions, as worthy members, and by the divine blessing, faithfully discharge our duties as members of society, of our families, and of the church; that we will observe the rules and regulations of our church, esteem her rulers as such, and love her members with a becoming good will and affection; that we will have the

welfare of the church of Christ at heart, and pray for her prosperity and the happiness of her members; that we will receive instruction and advice, attend divine service, the administration of the sacraments, and every lawful institution for edification regularly, and with a becoming disposition and behaviour.

Blessed be thou, Lord God Almighty, that thou hast brought me thus far: that thou hast permitted me to be instructed in the sacred religion of thy Son; that thou hast given it to me as a guide through the moral darkness of this world, to a happy eternity in the world that is to come! O may I continually meditate upon its holy doctrines, and daily make rapid advances in a knowedge of thee and thy Son, Jesus Christ, my Lord and Saviour. May I daily experience more of their sanctifying power in my heart, and by a constant obedience to thy will, as there revealed, may I still be more deeply convinced that it all proceeds from thee.

Mercifully forbid that in the future years of my life, the lusts of the flesh, or the temptations of the world, should rob me of that living conviction which I now feel, or make me indifferent to thy holy religion. Preserve me, O God, from all sin—increase my faith in thy dear Son—let the light of thy countenance shine upon me; and now, as I am about to profess thy name before the world, and take upon myself my solemn baptismal vows, withhold not the influence of thy Spirit; strengthen my resolutions of serving and loving thee; guide me into all necessary truth, and finally save my soul for Jesus' sake.—*Amen.*

CHAPTER VI.

Confession of Sins and Resolutions of Obedience to God.

O LORD! I call my ways to remembrance with a troubled heart; my evil doings are before my eyes; they are a sore burden, too heavy to be borne. But now, O my God, with a heart truly sorrowful and penitent, I turn from my evil ways, resolving by thy grace to become a new creature: from this day I am determined to lead a truly religious life. O preserve me from all iniquity!

O Lord, I am not worthy so much as to lift up mine eyes unto thee; but whither should a sinner, such as I, look, but unto thee, the fountain of all mercy; whither but to thee, whose mercy is greater than my sins; and who had much rather be reconciled than to take vengeance upon me. Thou showest mercy to the unworthy,

and invitest me with all the tenderness of a compassionate Father to turn from my evil ways, that my soul may live and be for ever happy in thy eternal kingdom.

Therefore, encouraged by thy goodness, O Lord, I address myself unto thee, for I am ready to sink under my load of guilt; and yet I make no plea but for thy mercy; nor have I any pretence to claim it, (for with shame I acknowledge I have very much abused it,) but through thy unbounded love; I know I have a most merciful Saviour, who died to purchase salvation for me; and who now powerfully intercedes with thee for the pardon of all true penitents. For the sake of his blessed name, receive me graciously to thy mercy, and be not angry with me for ever!

Forgive me, O merciful Father, for I am heartily sorry for all the evils which I have done. I have been disobedient to thy law; I have made a mock at sin and would not hearken to reproof. I have cherished evil dispositions, carnal desires and inordinate affections. I have long re-

jected the offers of mercy and preferred a life of folly and sin! I have not spent my days in thy service, but in the service of the Evil One; I have profaned thy Sabbaths, abused thy sacred name, disregarded thy holy word, and turned a deaf ear to the warnings, instructions and invitations of thy ministers. I have been proud, and envious, passionate and angry, full of hatred, malice and revenge. My thoughts have been unholy, and my conversation impure.—Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; O pity, cleanse, forgive and save me, for thy mercy's sake. Forgive all my sins, for I am fully resolved by thy grace to love and serve thee; though my transgressions are numerous, yet thy mercies are greater still; do not punish according to the enormity of my sins, but extend thy mercy and pardon to me for my dear Redeemer's sake.

Turn thee, O Lord, and deliver my soul. O save me for thy mercy's sake. *Ps.* vi, 4.

Hear me, O gracious God and Father, and breathe into my heart that spirit which renews us after thine own image, in righteousness and true holiness.

O Lord Jesus who seekest out sinners to turn them from their evil ways, do not neglect me now, when I seek thee. I am poor and naked, Oh! clothe me with thy righteousness!

My good thoughts are changeable and inconstant, but do thou establish and fix them by thy grace; set up thy kingdom in my heart, for I sincerely desire to become thy servant and disciple.

Saviour of the world, save me; who by thy cross and suffering hast redeemed me, help and save me, I beseech thee, O my God.

Give me, O Lord, spiritual wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my peace; and let the knowledge and peace of God, and of Jesus Christ our Lord, be my guide and my portion all the days of my life.

To the King eternal, immortal and in-

visible, the only wise God, who is the ever blessed and adorable Trinity, be all honor and glory, thanksgiving and praise, now and evermore. *Amen.*

CHAPTER VII.

The day of Confirmation.

LET this day be sacred to me on which I am to take upon myself most solemn obligations, and which opens before me the most delightful prospect! How sacred are the relations upon which I enter this day! what serious recollections and feelings are awakened in my soul! what solemn professions and vows must I make! and what unspeakable benefits have I reason to expect, if I continue faithful to the end!

Yes, I rejoice before thee, gracious God, that by thy merciful protection, I have been permitted to see this day. I rejoice with thanksgiving at the prospect of the blessings which this day will bestow upon me, and of the advantages which it permits me to expect. When I was yet a child thou didst receive me into the covenant of thy grace by baptism, and I was

thus endowed with greater claims to the benefits and privileges which are peculiar to those who embrace and profess thy holy religion. True, I, a weak and simple child, could not appreciate the importance of those advantages. I could not feel the obligations of those high and holy duties which were then laid upon me, nor did I know the happiness that was so closely associated with them. But now I know these things at least in part, since I have been instructed by my faithful pastor in a knowledge of thee, thy will and my own destiny, as thy Son Jesus Christ, has revealed it to us. Now I know that it is a good and happy thing to be a christian in deed and in truth. Now I know what thou my God demandest of me, and what is pleasing to thee. Now I know the high and holy duties I owe to thee, my fellow men and myself. For all these things, I thank thee, Father of mercies. I promise fidelity to thee, and would renew the solemn vow, in my own person, which others made for me, when I was a child. Before

thee, the Omniscient, I now make the solemn profession, that the religion of thy Son is truth divine, undeniable, and indispensable for life and salvation. I now promise thee, as others once promised for me, that by thy grace, I will walk according to the precepts of thy holy word, that I will fulfil all its demands, and that I will hold the faith and a good conscience until the end. Before thee, I most solemnly profess that all thy gracious promises are most consoling to me and worthy of all belief, and that in all the circumstances of my life, in the day of rejoicing, in the hour of affliction, in life and in death, I will most steadily adhere to them, and found upon them only my peace and rest and hope. May, then, this profession be sincere and true. I cannot deceive thee, for thou searchest the heart, and I cannot expect that my profession and vow will be agreeable to thee, if my heart does not feel the obligation. O preserve me from all inconsiderateness, from inattention and disregard of the solemn transac-

tion before me. May what I this day profess and promise continue to be sacred to me until my end. May it direct my steps, govern all the inclinations of my heart, that I may be thine not only by profession, but really thy child, friend and follower, so that I may be happy with thee for ever, through Jesus Christ.

CHAPTER VIII.

Morning Prayer on the day of Confirmation.

Merciful and gracious God, I desire most sincerely to thank thee that thou hast preserved my unworthy life to see the light of this day, so solemn and eventful to me. Thou hast protected me during the night that is past, and granted me refreshing sleep,—thine arms of mercy encircled me, and shielded me from all danger and accident, which might have prevented me from engaging in the solemnities of this day. Thou hast permitted me to awake in health, and now I am ready to go to thy house and there profess thy name. To-day thou wilt publicly and solemnly acknowledge me as thy child, and I will partake of the unspeakable blessings of thy grace. To-day I will publicly profess my faith, and thou wilt bestow upon me the right of partaking of all its privileges, especially of the

holy sacrament of the supper, which thy Son, my Lord and Saviour, instituted as a memorial of his dying love.

May all the sacred exercises of this day be ever present to my mind—may the contemplation of them fill my heart with holy joy and yet with devout seriousness—may the remembrance of them ever inspire renewed determinations to serve thee and walk in the way which thou hast marked out.

Now, gracious Father, go with me to thy house, and fix my devout attention upon the solemn scene before me. May nothing distract my mind from the serious meditation of my duties—may my whole heart be exclusively fixed on thee, and the solemn engagements upon which I am about to enter. Preserve me in thy fear and love, and may it ever be my delight to do thy will. Hear and bless me for Jesus' sake. *Amen.*

CHAPTER IX.

Prayer for my fellow Catechumens.

Not for myself only would I pray, merciful Father, but also for my dear young friends who, with me, intend this day to profess thy name in thy holy house. With me they will promise to render faithful obedience to thee, during all their life—with me they have received instruction in thy holy word; we went to the house of God in company, and we have been associated in all our preparatory lessons and prayers, and how could I forget them in my supplication to a throne of grace?

I therefore beseech thee, heavenly Father, that thou wouldst also take my companions into thy special care and keeping;—may thy Holy Spirit rest upon them,—create within them a holy zeal for thy cause, and enable them to come forward with joy, and take upon themselves the vows which the solemn rite enjoins,

with unshaken confidence in thee. May the solemnity of the occasion impress their minds most deeply. May their hearts feel all those emotions of gratitude and pious joy which the occurrences of this day are calculated to inspire; and O! that the salvation purchased by Jesus Christ may become more precious to them every day. May their own insufficiency and the great need of a Saviour appear more and more clear to them, and enable them to resign themselves altogether to the direction of their God.

Forbid, Father of mercies, that their minds should be fixed on other subjects, than that which is before them this day;—let not their hearts wander, but may all the affections of their souls be engaged in the solemn service. Forbid that hereafter any should deny thy Son, whom they now profess to love;—let not one stray from the fold of Christ, but preserve them, gracious Saviour, from falling into sin and provoking thy displeasure. Send thy Spirit to their assistance, that they may be

able to persevere in the ways of holiness and truth unto the end. Remember not, Lord, the follies of their childhood, nor the sins of their riper years, but O! accept them, as they now declare it to be the sincere desire of their hearts to serve and love thee. Hear my prayer, and thine shall be the glory, world without end.—*Amen.*

CHAPTER X.

Before going to be Confirmed.

The hour has arrived,—that most important and solemn hour! I am now going to the house of the Lord, to the place where his honor dwelleth, to make the profession of my faith, and to renew my baptismal vows before Him, and the assembled congregation. O that the house of God may be to me this day the very gate of heaven! My heart beats strongly within me, as I am about to take this, the most important step of my whole life. With reverential awe do I tread the holy place which is this day to witness my confession and solemn vow. The congregation is already beginning to assemble—a sacred seriousness pervades the whole church—the people seem to feel as though indeed a peculiar solemnity was about to take place. The aged are reminded of the promises of their youth,—those who

have been confirmed within a few years remember their vows,—their former feelings are aroused, and even the gay and thoughtless are serious and reflecting.

The altar is before me—I see my beloved pastor standing there with a countenance brightened by hope, and yet full of anxiety about us his catechumens; before that altar I must kneel, and by the laying on of his hands I will be consecrated to the service of the Lord.

Lord Jesus, thou adorable Saviour, do thou accompany me to thy house. Prepare my heart for this solemn transaction, and may I tread thine earthly courts with reverence and humility. I would come to thee for assistance, for thou only canst help me. I pray for grace and the effusion of the Holy Ghost. Without thee I can do nothing good; and O! then help me to go forward confiding in thee and relying upon thy gracious aid. May I profess thy name, and take upon myself the solemn vow with pious determination to

persevere to the end. May the word of instruction, exhortation, and warning, which my pastor will address to me, make a deep and abiding impression on my heart. May sincere devotion humble me in the dust before thee, and may I experience, more and more, that thou art indeed a loving Saviour. May I not be deceived in the profession I am about to make, but, O Lord, convince me more deeply of the truth of thy holy doctrine, and of the great importance of those promises which I am about to make. I would not dissemble before thee, for thou art well acquainted with my heart, and thou wilt be my future judge. Bless me in whatever I undertake this day, and may I return from thy house with renewed resolutions to serve thee better, and love thee more. Gracious Saviour, I now give myself up to thee; I am prepared to go; O, go with me, and may all result to thy glory, and my own good, for thy sake.—*Amen.*

CHAPTER XI.

Return from Confirmation.

It is done!—the solemn deed has been performed, and I have taken upon myself my baptismal vows! I have made a profession of my most holy faith, and have been dedicated anew to the service of Almighty God! The hands of my pastor have been laid upon me,—the blessing has been pronounced, and I have received new assurances of the grace of God, if I remain constantly faithful to him! Gratitude and holy joy fill my soul, for I have been acknowledged a child of my heavenly Father, and all the earthly privileges of his children have been granted to me. I will now repeat my vow, and I declare in the presence of God, that I will keep it to the end. Never, never will I forget the occurrences of this day. The divine religion of Jesus, which he brought down from heaven for the salvation of the world,

shall always be dear to my soul,—I have adopted it as the rule of my conduct, and the guide of my life. I will continue diligently to study its sacred doctrines and precepts. Their tendency is to sanctify my soul, and they will fortify me against all the assaults of my spiritual enemies. They will afford me consolation in the day of sorrow and trouble; they will sustain my fainting spirit in the hour of death, and conduct me safely to another and a better world.

I will steadfastly walk in the ways of religion and virtue, and continue faithful in the service of my God and Saviour, to whom I have obligated myself anew. No corrupt desires, no lusts of the flesh, no flattering temptations of the world, no sufferings and dangers, no unhallowed levity, no violent passions, no anger, malice, or revenge, no vanity or negligence, no inordinate affections, or whatever is sinful, shall, by the help of God, make me unfaithful or unbelieving.

O thou, who hast already done so much for me, who hast safely conducted me through the years of my childhood, and permitted me to live until this day, on which I have been so greatly blessed,—heavenly Father! grant me thy divine assistance, that I may constantly adhere to these pious resolutions; awaken within me most earnest desires to glorify thy name; may I grow in knowledge, virtue, and righteousness, as my days increase. May I become more conformed to thy holy will, and more assimilated to the divine and spotless character of my Saviour, Jesus Christ. Lead me and guide me through this world, and afterwards receive me to glory, and the praise shall be thine, Father, Son, and Spirit, world without end.—*Amen.*

CHAPTER XII.

Evening Prayer on the day of Confirmation.

At the close of this day so interesting to me, would I once more draw near to thee, Father Almighty, and render unto thee my most unfeigned and hearty thanks for that paternal love which thou hast manifested towards me this day—for all those unspeakable mercies which I have received at thy hands; for that gracious assistance which thou hast vouchsafed to me in the work which I have undertaken; for all the pious feelings which thou hast awakened in my soul; for the sacred principles which thou hast implanted within me, and for all the rich, but unmerited blessings which I have enjoyed. Bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth

thy life from destruction, who crowneth thee with loving kindness and tender mercies, bless thou the Lord, O my soul. Let me never forget the mercies received from thee, the promises which thou hast renewed to me, and the vows I have taken upon myself. Let the blessings of this day follow me through my whole life, and in the hour of death may they not be far from thee.

I now commend myself to thy guardian protection during this night; preserve me from all danger; grant me refreshing sleep; may no accident befal me, and no plague come nigh my dwelling; may I awake in the morning in perfect health, and may my first thoughts be directed to thee. Be my God and benefactor through life, and finally save me, for Jesus' sake. *Amen.*

CHAPTER XIII.

My Baptism.

Soon after my birth the holy Sacrament of Baptism was administered to me, and the name of the Father, Son and Holy Ghost, was solemnly pronounced and invoked. The consideration of this privilege was among the first things impressed upon my mind, in the course of the instruction I have received preparatory to confirmation. My pastor represented it as a very important thing, and whilst he lamented that so many disregarded the obligations of their baptism, he expressed his fervent hope that we, his catechumens, would properly appreciate them; and on this account, he several times explained their nature, and earnestly exhorted us to consider the immense responsibility that rested upon us.

By this ordinance, I was solemnly initiated into the society of Christians, and

was made a partaker of all the privileges of the church which I was then capable of enjoying; with the promise that, when I arrived at a proper age, I would be instructed in the truth as it is in Jesus. That time has arrived, and now only can I estimate the great advantages which my baptism confers upon me; and, at the same time, I am more sensible of the obligations I have taken upon myself. Since all these things have been taught me, I will prize them the more dearly, and will endeavor to exhibit the character of one who feels his accountability to God for all the benefits he enjoys. When I was baptized, I knew nothing of my earthly Father, but I received a thousand favors from him, without knowing the benevolent parent who bestowed them upon me; but now it is my most sacred duty to love, honor and obey him. Thus I will also conduct myself towards my heavenly Father, whom I have since learned to know, and I will, by his grace glorify his name in all my ways. To be baptized in the name of God, surely

signifies to be consecrated as a child of God, as the purchase of Jesus Christ, and as a temple of the Holy Ghost. As, then, I have been baptized in the name of God, the obligation rests upon me of honoring and loving that name, and that not professedly, but in spirit and in truth. Would it be an honor to a child of poor parentage, to be permitted by some great and good man to bear his name, and to have the privilege of calling him father and friend? Precisely such an honor does baptism confer on me. God is my great benefactor, and he permits me to call him both father and friend. He will purify my heart and conscience, and for this end has he given me his Holy Spirit.

To be baptized in the name of the Father, Son and Holy Ghost, leads me to the contemplation of the three unspeakably great benefits, creation, redemption and sanctification; and how deeply should these be engraved on my heart! I am astonished at the wonderful love of God, which has been manifested towards me! I am over-

whelmed with surprise when I think of his condescension to me, a sinful creature! My baptism assures me that, for the sake of his Son, he will regard me with compassion; that he will mercifully hear my prayer, and elevate me from the lowest condition of a sinner, to the happiness and dignity of his own children. Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him? *Ps.* viii.

I have been baptized into the death of Jesus, (*Rom.* vi, 3,) and have, therefore, been assured of the forgiveness of my sins by repentance and faith. In the power of faith, hope and love, I can walk in newness of life; for Christ sends his Holy Spirit, who encourages and invites me to that which is good. Happy am I in the possession of such promises and hopes; God is my God, my benefactor in this life, and the life to come.

That soul reviving declaration: "I am thy God," is an assurance of my happy immortality. I have been solemnly acknow-

ledged a child of God, and I will daily reflect upon the duties which a child should perform towards such a merciful heavenly Father.

How shall I praise thee, most gracious God, that in my infancy thou didst vouchsafe such favor to me, and didst introduce me into the holy and happy society of thy dear Son? I was baptized in thy name. O! may I daily become more sensible of the privilege of being called thy child; and under all circumstances, and at all times, may I look up to thee as a dear and benevolent Father; and finally participate in that glory which thou hast given to thy beloved Son, my Saviour. May my heart expand with love; may my lips continually praise thee, and may my whole life manifest my gratitude to thee, the giver of all good. Forgive all the sins and follies of my childhood, and may my future life be more fruitful in the gifts and graces of the Holy Spirit. Hear me, Father, for the Redeemer's sake. *Amen.*

CHAPTER XIV.

When the notice of the Administration of the Holy Supper is publicly given.

The period has now arrived, when I am for the first time to enjoy the blessed privileges which my Confirmation bestows upon me: for the first time to avail myself of the right which it gives to all the benefits and institutions of Christianity. My youth and unenlightened understanding hitherto debarred me from these, but now I am placed on an equality with all Christians, and I can participate in all the advantages of our holy religion. I am now privileged to partake of the Holy Supper, which my Redeemer, Jesus Christ, instituted as a memorial of his sufferings and death. This I desire to regard as the most solemn transaction of my life, and I will, therefore, most devoutly meditate upon the nature of the sacred ordinance, and thus prepare myself to appear

as a worthy communicant at the Table of the Lord. I will practically examine the subject, and by prayer and by close self-examination, will endeavor to ascertain whether I am really qualified to partake of the broken body and shed blood of my beloved Saviour. I sincerely desire to entertain correct ideas on this subject, that I may not be deceived respecting my own condition, and that the awful judgment denounced against unworthy communicants, may not fall on me. I will then be able to appear at the communion of the Lord, with holy joy; I will then be a worthy guest; the blessing will descend upon me, and my faith in Christ will be increased.

Blessed be thou, gracious Saviour, that thou hast delivered up thy life to redeem me from my sin, and that I am now permitted to partake of the fruits of thy death; that in the Sacrament of the Supper, which thou hast instituted as a memorial of thy sufferings, thou wilt give me the gracious

assurance, "Son, thy sins are forgiven." O let thy Spirit descend and do his work in my heart, that I may be a worthy guest at thy table; that the blessing may be experienced by me; and that I may grow in grace. Now, Lord, as I am about to meditate upon this holy Sacrament, preserve me from levity of mind, and from the delusion of my spiritual enemy, but grant me clear conceptions of thy truth, and may my silent meditation be sanctified to my soul. Fill my heart with love to thee, and may thy name be glorified in all my actions. *Amen.*

CHAPTER XV.

The Founder of the Holy Supper.

Now, O my soul! elevate thy affections above the perishable things of earth, and employ thyself in meditating upon that adorable Being who instituted the Sacrament of the Holy Supper! May veneration and gratitude occupy my heart, and a holy awe fill my soul, when I come into the presence of God! With the eye of faith would I look upon Him, who is adorable and worthy of all praise, the founder of this most sacred ordinance. Of him the Scriptures testify: "In the beginning was the Word; and the Word was with God; and the Word was God: all things were made by him, and without him was nothing made that is made; and the Word was made flesh, and dwelt amongst us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. He is the im-

age of the invisible God: in him dwelleth the fulness of the Godhead, bodily; he is God over all, blessed for evermore; let all the angels worship him; all power is given him in heaven and earth; he knows all things; he will be the judge of the living and the dead." What glory! What majesty! Jesus Christ, the founder of the Holy Supper, was not merely a wise and highly enlightened teacher of his day; not merely an extraordinary prophet sent of God. No, he came from the Father's bosom; he is the only begotten Son of God; truly "great is the mystery of godliness; God manifest in the flesh." The Almighty, the Eternal, the Creator and Lord of heaven and earth, took upon himself our nature, and in the person of Jesus dwelt in our world. He is God himself.

But I can contemplate him, also, as the greatest Benefactor, the Redeemer and Saviour of mankind. He is also my Benefactor, Redeemer, and Saviour. As such the only begotten of the Father was proclaimed by the heavenly host to the shep-

herds, immediately after his birth. He came to bring peace on earth, and good will to men. His own gracious declaration is: "I am come to seek and to save that which was lost." Never, since the foundation of the world, has so much been accomplished for the good of mankind as by him; no such benefactor ever before appeared on earth. Although, during the first thirty years of his life, he lived secluded from the world, yet when he entered upon his ministry, and commenced the work he was sent to perform, it was emphatically said of him that he went about doing good. Every day he was employed in the performance of benevolent deeds; he dispensed blessings wherever he went. He wandered from place to place, with multitudes around him, and administered to them what above all things is needful, the bread of life; nourishment for their immortal souls; treasures for heaven. He exhorted, entreated, warned, threatened and consoled his numerous hearers; he instructed them in the way of God, and preached the gospel to the poor.

He introduced a new system of morals, and revealed the will of God respecting his rebellious creature, man. He brought down from heaven, and bestowed upon man the purest and most excellent religion that the world ever saw. He also healed the diseases of their bodies, and multitudes resorted to him to be restored to health. The lame walked, the blind saw, evil spirits were cast out, and the dead were raised to life. He passed whole nights in the open air, upon Mount Olivet, holding communion with his heavenly Father, and praying for a world of sinners. He had not where to lay his head; no home of his own; he denied himself even allowed indulgence; he lived only for others, and overlooked himself in the consideration of the welfare and eternal benefit of man.

But, ah! the work which he came down from heaven to accomplish, was not finished. Much more painful and difficult was the completion of that plan which was devised from eternity for the salvation of mankind. True, he was already despised,

persecuted and defamed, although he was perfectly innocent, and by those particularly who pretended to be the spiritual leaders of the people: but he was to die; the holy and spotless Lamb of God was to die; the vengeance of his enemies was to be cooled in the blood of the unoffending Jesus. He voluntarily submitted to death, that by his sacrifice sinful man might be reconciled to an offended God; that the demands of divine justice might be satisfied by the offering of himself. This was the plan and merciful counsel of his heavenly Father. Wonderful counsel! The enemies of God and Christ exerted all their malignant power to annihilate the word of the Lord, and behold! they themselves complete the plan that was devised from everlasting. The bloody and ignominious death to which the injustice of the enemies of the guiltless Jesus condemned him, was destined by the counsel of God, to redeem our race from eternal misery. The prophet Isaiah long before declared:

"Surely our infirmities he hath borne;
And our sorrows he hath carried them;
Yet we thought him judicially stricken,
Smitten of God and afflicted.
But he was wounded for our transgressions,
Was smitten for our iniquities;
The chastisement by which our peace is effected, was laid upon him;
And by his bruises we are healed.*—*Lowth.*

John the Baptist also testifies of him, Behold the Lamb of God that taketh away the sin of the world. Jesus also prophesied of himself, The Son of man shall be betrayed into the hands of men, and they shall kill him; but at the same time he taught "that he should lay down his life for the redemption of many."

Happy are we! he brought the offering, the offering of atonement,—he who knew no sin, was made a sin offering for us, that we might have redemption through his blood, even the forgiveness of sins. Wonderful love and mercy! a dying mortal cannot sufficiently praise thee, Lord Jesus!

* Read the 53d chapter of Isaiah.

Thou Redeemer of the world! who can measure thy blessings, who count the benefits which thou hast bestowed upon us; who can number the hosts of believers who in future generations will rejoice in thy service and appreciate thy glorious merits! How many in every quarter of the globe, will find in thee consolation, rest, refreshment and peace for their souls! Thou didst not suffer and die merely for one people or generation. Thy divine plan embraced all nations, people and kindred. It is thy will that all should be saved and come to a knowledge of the truth.

I, a poor sinner, a perishing mortal, bless thee, the divine benefactor. I am also included in the number of the redeemed. Without thee I have no secure ground of faith, no steadfast support for my weakness,—no sure anchor of hope.

But the founder of the Holy Supper is also my king, and will be my future judge. Though he has left the world, yet he is deeply interested in its welfare. He has not left it for ever, but he will come again. We are informed in the Scriptures that

forty days after his resurrection he ascended into heaven, where he sitteth at the right hand of the majesty of God, far above all principality, and power, and might and dominion. He will come again in all his glory, and with all his holy angels, and before him shall be assembled all the nations of the earth, to be judged in righteousness. Every one shall receive according to the deeds done in the body. He is appointed Lord of creation, and before him every knee shall bow and every heart do homage. He governs the world, and will judge men at the latter day of trial. Then my eternal doom will be fixed, and oh! that I may be found among those at thy right hand, rejoicing in the prospect of the heavenly crown.

This, then, is he who instituted the Holy Supper. Thus I must always represent him to my mind. I must contemplate him in the majesty of the Son of God,—look constantly to the benefits and glorious advantages he bestowed upon mankind,—and ever acknowledge his might and authority, as the Lord and judge of the world!

CHAPTER XVII.

Institution of the Lord's Supper.

TRULY it is only necessary to reflect upon the character of the founder of this Sacrament, to be persuaded of the profound veneration in which it should be held. He is God himself manifested in the flesh, and is it possible that we could regard this ordinance with indifference? He is our Redeemer, and could we be so ungrateful as to undervalue this monument of his dying love? He is our Lord and Judge, and could we be so regardless of our dearest interests, and so thoughtless of futurity as willingly to disobey his commandment?

But the Holy Supper will appear still more important and worthy of reverence, when we consider the *time* and *circumstances* of its institution.

After three years of untiring and most successful exertion to do good among men, the time arrived when the work of his mis-

sion was to be accomplished, and his life laid down for the redemption of the world. For the last time he traveled to Jerusalem with his disciples, to celebrate the Jewish feast of the Passover. He plainly foretold his death. He might easily have avoided this melancholy end; but he willingly and boldly goes forth to meet a severe and certain death. Yet his soul was employed with thoughts about the sufferings he was shortly to endure. His discourses evidently evinced that fact. The day approaches; the day of the Redemption of man, but alas! the dying day of the immaculate Son of God! He celebrated the feast of the Passover with his disciples. It was night. Judas was also present. Jesus knew the infamous deed the traitor was meditating. His end drew nigh. The morning of his dying day soon broke upon the world. But the night! ah! what did the preceding night witness! His murderers are ready for the onset. Disorder and commotion reign among the enemies of Christ. Assemblies convened, and measures for his

apprehension were devised. A fiendish joy thrills through their vengeful hearts. The friends of Jesus yet surround him, but how long? From them whom his soul loved, he was to be separated; they who were by far not yet prepared to perform the duties of their high vocation,—who were yet weak and not confirmed in the faith, were to lose their friend and greatest support. He was buoyant with health and life, but at the end of another day he was to be pale in the cold embrace of death! Every circumstance that could embitter the death of a man, was to be experienced by him. But yet he would finish the work he had undertaken; his resolution did not waver, he did not shrink from his determination. Oh! my Saviour! what were thy feelings on that doleful night! Thou knewest well that the hour of thy death was nigh. Thou sawest thyself already in the hands of thy infuriate enemies, abandoned by thy friends and all the world. Already didst thou feel the crown of thorns wounding thy innocent head, and bear the cruel indignities heaped

upon thee! Already didst thou hear the sentence of a bloody death, and the shouts of the murderous mob,—already sawest thou thy cross erected on Golgotha,—and pains and agonies that cannot be uttered, already tormented thee. What a night was that! In spirit I translate myself to the "upper chamber" in which thou wert present with thy disciples for the last time. I see the twelve around thee, and among them Judas, the son of perdition. I see thee, blessed Redeemer—I see in thy pallid countenance the very image of innocence, of deep sincerity and resignation to the divine will—I see thy bosom heave with emotion, but it is not fear.

The feast is ended: with certain death before thee, and pierced with the pain of separating from thy friends, thou takest the bread, and casting an eye of gratitude toward heaven, thou breakest it and givest it to thy disciples, uttering words ever to be held in profound veneration. "Take and eat, this is my body, which is given for you; do this in remembrance of me;"

and then the cup; "this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins."

Thus the Supper of the New Testament is instituted. It was done the night in which the Lord was betrayed, and surrounded by the terrors of death. We know the occurrences of that dreadful night. Judas left the company. Christ opens his heart yet more freely to his friends; the tone of his discourse is more tender and confidential. We hear the last words of a loving friend, the admonition of a faithful teacher; the consolation of the adorable Son of God, and the solemn prayer of the dying Redeemer for his disconsolate disciples, and for all who through their word should believe on him. But now the dreadful hour had arrived. They leave the chamber dejected; they walk toward Gethsemane. The soul of Jesus is sorrowful even unto death. Sweat, like drops of blood, fall upon the ground. He resigns himself to the will of his heavenly Father.

The mob is already there with swords and lanthorns; the Son of God is delivered into the hands of sinners, bound and hurried away to the judgment seat. Thus ended the night in which the Supper was instituted. He did not survive the next night. Mocked, insulted, crowned with thorns, and condemned, the holy and innocent Jesus bled before night on Calvary.

I also am guilty of the death of the Lord; for my sake did he submit to be ranked among sinners,—for my sins he endured the pains of the cross. By his gracious sufferings and death, he purchased for me a hope of reconciliation with God, consolation in this life, and the happiness of heaven in that which is to come. Think of this, oh my soul! that thy most gracious friend, greatest benefactor, thy Redeemer from eternal misery, instituted the last Supper, just as he was about to shed his blood for thy sake, with the agony and terror of a bitter death before him. He addresses thee also in those memorable words: "This do in remembrance of me." It is his last

request—his last exhortation, uttered in that terrible hour when he contended with all the powers of hell, that I might be redeemed from eternal perdition. The last Supper is the dying bequest of my Saviour: Can I be so ungrateful as to forget, despise, or undervalue this sacred institution of my magnanimous deliverer and most faithful friend? Let it be regarded by me as most sacred! It was established while agony and terror harrowed up his inmost soul; while the dreadful hour approached in which for me and my sins he willingly walked to Calvary, to his cross. I will celebrate this blessed feast, and have my soul refreshed with his heavenly grace. This is a most solemn duty I owe to my Lord and master, and may I perform it with all humility and reverence!

CHAPTER XVII.

Reflections preparatory to receiving the Supper.

JESUS IN GETHSEMANE.

In the preceding meditation, my christian reader, we saw the Saviour in the midst of his disciples, at the feast of the passover. We remember with what deep emotion he spake to them, and how much more solemn he rendered the hour by the institution of a sacred ordinance. When the feast was concluded, Jesus left the city with his disciples as he was accustomed to do, towards evening. Not far from Jerusalem there was a garden called Gethsemane, where Jesus had often been before, and where quite alone he had spent many a melancholy hour. Thither he directed his way, and the whole company crossed the brook of Kedron, which was near Gethsemane. Here Christ chose three of his disciples, Peter, James and John, and went with them into the garden.

It was night,—profound silence reigned throughout all nature. The cool breezes and solemn silence of the evening refresh many a wanderer, but this was a night of agony to Jesus. "My soul," said he, "is exceeding sorrowful, even unto death." With these words he left his disciples, and at a short distance from them, he threw himself upon the ground, and prayed:—"Father, if it be possible, let this cup pass from me; yet not mine, but thy will be done." Thus much the disciples understood, but they were wearied, fell asleep, and thus Jesus found them upon his return. Alas! alas! he had none to condole with him; none to sympathize with the sorrows and anguish of his soul.

Oh! my christian brother, if you suffer in silence, and are tormented with secret sorrows, look upon Jesus, and see how he mourned alone in Gethsemane! You have, perhaps, one friend to whom you can unbosom your heart, and tell your tale of woe; oh! if your heavy laden soul can be alleviated—if you can relate your sorrows

to another—if the tears of your friends and their condolence are balsam to your painful heart, look to the Redeemer and feel how much better your condition is, than his was on that melancholy night. What words of lonely sorrow did he not utter: "Could ye not watch with me one hour?" He here felt the bitterness of solitary suffering, and yet he looks upon his disciples, and pities their forlorn condition, and says, "Watch and pray, lest ye enter into temptation."

Consider, my dear reader, what the Saviour spoke to his heedless disciples. You also are often careless, and surrounded by many temptations, and yet you live as though no danger were to be apprehended. How often has not your want of caution nearly brought you into gross transgression? How often have you not done and spoken that which you cannot answer to God and your conscience? Let me tell you, christian brother, no day of your life passes without many temptations; you are living in the enemy's country, where every ad-

vantage of your own imagined security is taken, and every means employed to betray you into sin. Therefore, hear what the Saviour says: "Watch and pray, lest you enter into temptation."

The disciples but too soon forgot their Master's warning. Their infirmity overcame them the second time. They must have observed something unusual in the conduct of Jesus, for he went again and prostrated himself and prayed: "My Father, if it be possible, let this cup pass from me." But when he returned, he found them asleep again. He did not reprove them—he pitied their weakness, and so let them remain; and went again, that he might mourn before Him who alone did not forsake him, and pray to Him who alone could mitigate his sorrows, and strengthen him for the terrible conflict. He prayed ardently; his venerable face was bedewed with sweat, and it fell like drops of blood to the ground: but the Father heard him, and fortified his fainting soul.

What are your feelings, my reader, when

you see Jesus lying on the ground, and praying for the help of his Father, while he endured that awful struggle! In the deepest agony he looked towards God; and it was in deepest sorrow, though in perfect resignation to the will of God, that he prays—"Not my will, but thine be done."

What an example for you, my christian friend! Why do you go about with anguish corroding your heart, and despair in your countenance? Oh! go into your chamber and prostrate yourself before God; pour out your heart in secret before your heavenly Father, who sees in secret and hears your cries. But pray, also, as Christ did: "Not my will, but thine be done." Ah! the spirit of Christ dwells not in you, if sorrow and anguish estrange you from God, instead of bringing you nearer to him; and you cannot be altogether a christian, if, in the severest affliction you cannot pray, "Not my will, but thine be done." But if you can thus sincerely pray, how much heavenly consolation and strength, will not your prayer bring down from above!

After Jesus had thus ardently supplicated his Father, he returned to his disciples, strengthened in his soul. His hour, that terrible hour had arrived. The Saviour encouraged them: "Now sleep on, and take your rest; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners." An armed mob approaches, and it is evident their object is to apprehend the Lord. Jesus is prepared, and resolutely goes to meet them, and asks, "whom seek ye?" They answered, Jesus of Nazareth—and Jesus said, "I am he." This word had a wonderful, an unexpected effect. Scarcely had he uttered them, when they fell back upon the ground! Let the despisers of Jesus, and mockers of his name, contemplate him while in Gethsemane. Let them see these unfeeling, rash and presumptuous men, lying at the feet of the Lord. A fearful shuddering seizes them, and for the moment, they cannot endure the sight of Jesus. Thus will all his enemies fall down at his feet in the dust before him, when he shall come in all

his glory to judge the world. Truly, it is a most uncommon and unexpected thing to see this ruthless mob lying at the feet of him whom they came to apprehend. Jesus must again tell them that he was the man whom they were commissioned to seek, for they were perfectly astounded and overcome. Now Judas the traitor steps forward. A kiss, with which he salutes his master, was to designate to the mob whom they should seize. Jesus knew what this kiss meant; sorrowfully he spoke to his betrayer, "Friend, wherefore art thou come?" Ye who mourn over treacherous friends, contemplate often this action of the Saviour. It may pain you when your love and favors are bestowed upon the ungrateful. It may wound you deeply when those whom you treated with kindness, betray your confidence; yet reflect that Jesus suffered infinitely more than you can, and how does he treat his betrayer? Not with impetuous vehemence, not with embittered rancor, not with passionate reproof. He looks upon him sorrowfully, and utters

only these words, "Friend, wherefore art thou come?" Now the savage soldiery fall upon Jesus. The disciples look upon it, with bleeding hearts. The fiery Peter could no longer restrain himself. He rushes on and smites one of the servants with his sword, but fortunately cut off only an ear. Jesus turned and with the mildest earnestness said, "Put up thy sword; thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels;—the cup which my Father hath given me, shall I not drink it?" What words! and how worthy of being remembered by you, my friend, who are in danger of being tempted to relieve yourself of a burden, or deliver yourself from care in a rash and unlawful manner. See, how Jesus, your master, conducted himself in the hour of the greatest danger. He does not exert himself to be delivered from his sufferings against his Father's will, and he does not permit others to deliver him.

Jesus now resigned himself into the

hands of his enemies, and the disciples saw that all was over. They became alarmed and betook themselves to flight, careful only of their own safety. They were not pursued, the soldiers being satisfied with having apprehended Jesus. He is now bound, and under the guard of an armed company, he is led away as a malefactor.

Now, christian reader, let all these things which we have contemplated be vividly presented to your mind. Here lies Jesus in the dust, praying and contending with the agonies of death. All around is silent,—the disciples themselves are asleep. He only is deprived of rest. While the poorest are reposing, the most terrible anguish racks the soul of Jesus; sweat like blood covers his face, and, lying on the ground, he prays, "Father, if it be possible, let this cup pass from me."

What a dreadful place was the garden of Gethsemane in that memorable night! The Son of God lay panting, groaning, praying on the ground! What angony,

O Saviour, didst thou not endure! No dying man ever suffered so before! I shudder at the sight,—my heart almost breaks when I hear thee crying to the Father,—and all this thou didst voluntarily suffer! It might have been prevented, but thou wouldst not. Love for man inclined thee to suffer without resistance. O love beyond degree, and I, also a poor sinful being, am interested therein. While I see thee, Son of God, in Gethsemane, full of the terrors of death—see thee bound by sinners, and led away like a common criminal, I at the same time see thee as my loving friend and suffering Redeemer. Thou didst endure the horrors of that night for my sake. Incomprehensible love! how could I forget it! My whole heart shall be dedicated to thee, my whole life shall be consecrated to thee, and when at last I lie down to die, I will think of thee, and with my latest breath, will call upon and praise thy name.

CHAPTER XVIII.

Jesus on Calvary.

You have already seen enough of Jesus, christian reader, to excite within you sentiments of reverence for his majesty and glory; and with emotions of love and gratitude for his unexampled goodness. Whoever distinguished himself as he did by so much disinterested benevolence, and who ever like Jesus exerted himself with such untiring diligence solely for the good of others? His love was not confined to the people of his own generation and country, but it embraced the whole human family without exception. Let us enter upon the contemplation of his death, and it may awaken within us feelings of sacred veneration and most devout gratitude.

Direct your attention towards Calvary, and what do you behold? A crowd of savage men, and in the midst of them the innocent Jesus, in a condition of suffering

calculated to rouse all the sympathies of the soul—beside him is the cross, upon which, already lacerated with stripes, he is to endure the last agony of death,—he is stripped, his hands and feet nailed to the cross, and in a few minutes he is suspended between two malefactors, for whom a more severe and shameful punishment than crucifixion could not be devised. What a sight we have before us! Jesus, in whom no sin was found, whose only employment it was to go about and do good, who in the prosecution of this overlooked his own convenience, and freely chose a life of trouble and pain. Jesus, for whom no honor would have been too great, no love too ardent, and no gratitude too warm, must endure a death which the heart of sensibility would deem too horrible for the most abandoned criminal. Do you know, dear reader, what it is to suffer innocently; then look upon Jesus and be still. No man so guiltless as he, and yet no man more cruelly treated, more barbarously put to death,—and yet he utters

no imprecation against his enemies—not the least exasperation is evident. He suffers submissively; and yet one expression falls from his lips, but it is not that of murmuring, ah, no! but "Father, forgive them, for they know not what they do." He prays for his murderers, when the pains, which they occasion, are most severely felt. What surpassing majesty and greatness does not Jesus exhibit in the hour of his deepest humiliation! Admire, my reader, admire the majesty of Jesus, which was never more gloriously displayed than in this prayer for his enemies; how humble and ashamed should you be, when you have forgotten the words of the Saviour: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." *Matt.* v, 44. Jesus had enemies such as you never can have. It was not enough that he permitted himself to be condemned to the cross, but from the cross he must witness their diabolical joy at his

sufferings, and hear their language of insult and mockery. Even one of the malefactors crucified with him, reviled him, so determined did they appear to render him miserable even in his last hours. And yet Jesus, when he "was reviled, reviled not again; when he suffered, he threatened not." But when he heard the other malefactor praying, "Lord, remember me when thou comest in thy kingdom," in the midst of all his suffering, his sympathy and love for the man were so powerfully excited, that with joyous feelings he spake these words of consolation to the unhappy sufferer: "Verily I say unto thee, to-day shalt thou be with me in paradise." Thus Jesus blessed and did good even while hanging and bleeding on the cross, and contending with death in its most horrible form; and with what emotion did he not look upon his mother, who stood at the foot of the cross, in company with the disciple whom Jesus loved, the amiable John. Woman, said he, behold thy son! and to the disciple he said, be-

hold thy mother! What an example of tender solicitude did not the suffering, dying Saviour exhibit for his own relatives! Surely his benevolent heart was no stranger to sorrow when he looked upon his mourning mother and weeping disciple!

The agonies of Jesus must have been truly keen, when he cried out, "My God, my God, why hast thou forsaken me?" O christian, however intense your sufferings may be, still they are nothing to what Jesus endured in that awful moment when he uttered these melancholy words. If Jesus could thus lament, we should all be silent; our sufferings can never equal those which he endured. "I thirst," thus in his sorrows did the Saviour cry from the cross. When burning thirst torments him, he must call upon the sympathies of men for refreshment, and nothing is given him but vinegar and gall. Cruel people, that could mock him in his agony!

The moment of death draws near. Jesus feels it, and as a wearied man after the

labors of the day sees the evening approach with joy, so he looked for the moment of his dissolution. That great and arduous work which was given him of the Father to do, was near its completion. The dying Saviour cried, "It is finished; Father, into thy hands I commend my spirit,"—he bowed his head—closed his eyes, his spirit fled, and he died.

Dear christian reader, you must also die. Your hours are counted, and who knows how far distant the last may be! Be careful that in your last hour the retrospect upon your past life may comfort and strengthen you. If you have faithfully performed all your duties, and fought the good fight, you may go to your grave consoled, and in your dying moment say, "Father, into thy hands I commend my spirit."

Again look at Jesus upon the cross.—What a severe struggle he had to encounter, and yet with what patience and resignation to his Father's will, does he not suffer! He might have avoided it, but he

would not, because his bloody death was essential to the work which his Father gave him to do. Thus he was obedient unto death, even the death of the cross.

Know, O christian, that all this shame and agony are endured for your sake. The faithful Shepherd lays down his life for the sheep. He shed his blood, which cleanses from all sin. The dying Son of God is your friend, such an one as you have not on earth. He is your Saviour, who to redeem and make you happy, spared not his own life. Who can love as Jesus loved? How can you remunerate his love? Even if you could die for him, how little would be done? Let then the duty be still more sacred to you of dedicating your life to him. You are no longer your own, for Jesus has bought you with his blood; then you must no longer live for yourself, but for him who died for you. You must not refuse for the sake of your crucified Lord, "to crucify your flesh, together with the lusts and desires." Hear what the Saviour declares, "If any man will come after me, let him

deny himself, and take up his cross, and follow me. *Matt.* xvi, 24. Yea, Lord, I will follow thee—to whom I shall go, for thou hast the words of eternal life? Who else could give me what thou dost promise? I will not forsake thee, but cleave to thee in life and in death. *Amen.*

CHAPTER XIX.

Design of the Lord's Supper.

"THIS do in remembrance of me." These words of our Saviour already exhibit the object he had in view when he instituted this ordinance, and commanded it to be celebrated by his followers. It is intended that they should by this means be reminded of his sufferings and death in the most impressive manner. In this sacrament he is represented before us in the most interesting aspect, and devout christians of every age bear testimony to the immense spiritual benefits arising from a frequent and worthy celebration of the dying love of Jesus in this solemn rite.

With great wisdom did the Lord choose the night before his sufferings, and the last of his presence with his disciples, as the time for instituting this sacrament. It was indeed a terrible night! Who can think

of it without strong emotions? I see thee, blessed Saviour, in that solemn hour, surrounded by thy disciples. Sorrowfully dost thou still sit among them, but the thrilling earnestness of thy conversation, the inexpressible solemnity of all thy actions, thy look of tender sadness, the deep anxiety of soul so visible in thy countenance, all exhibit thee as the lamb of God, which in a few more hours is to be led to the slaughter. Thou didst foretaste the bitter agonies of death, and didst already suffer the cruelties of those who thirsted for thy blood.

I understand, my Saviour, why thou hast commanded me to celebrate this feast. It is necessary for me frequently to look upon thee, and no where dost thou represent thyself, so wonderfully as in the Supper. My soul is awed into reverence. I see thee near thy glorious martyrdom,—on the way to the cross. My spirit follows thee to Calvary,—there thou art, O Lamb of God! bleeding and struggling in the agonies of death. What a view! it penetrates my inmost soul! How forcible do thy words now

appear: "This is my body— this is my blood." Thou givest me thyself, that my soul may be refreshed by this life-giving food.

You also, my christian friend, must contemplate Christ in no other light, when you go to the holy Supper. "This he did also for me." This should excite you to love him with the whole heart, for he first loved you and sacrificed his life in love for you. He speaks to you as it were in language like this: See, my son, my daughter, how much suffering thou hast occasioned me. This I have done for thee, out of pure love. My design was to rescue thee from eternal misery. Thus I love thee now,—my son, my daughter, shouldst thou love the world more than me? Canst thou deny me thy heart, after I delivered my life for thee at the cross?

Thus, christian, the Lord speaks to you in the supper, not indeed in audible words, but in a language which the heart understands, as soon as it sets its affections on him,—and this will be the answer of a feel-

ing heart, "No, Lord, I will not leave thee. My heart shall be for ever devoted to thee. I love thee above all things,—and I abandon all sinful enjoyments of the world for thy sake." When you can speak this language with unfeigned sincerity, then christian friend, one object of the Lord in the institution of the supper is accomplished in you.

But the design extended *still further*.—This sacrament was instituted at a social festival, so that we should enjoy the supper in communion with each other. How forcible does this object appear in this ordinance! Jesus knew well how to speak to the heart and to impress upon men the law of love, the chief law of his doctrine. Look then, christian, upon those who surround the table with you. They also are dear to Jesus, and they also have received the pledges of his love. As they enjoy in common with you the holy supper, so they have in common with you the fruits of redemption. With what fraternal love should you then regard your fellow communicants. You have the same Saviour, and the bonds of christian af-

fection should unite you closely together. "This is my commandment, says Christ, that ye love one another, as I have loved you," and "By this shall all men know that ye are my disciples, if ye have love one to another."

To excite us to the practice of these duties, and to impress the command of our Saviour, "to take up the cross and follow him," more deeply on our hearts, is *manifestly one object* of the Holy Supper. Of whom is it, christian friend, that we are reminded in this sacrament? It is not only of the *crucified* Jesus—but also of the *risen* Redeemer,—of him who has ascended to heaven, and who in his present state of exaltation possesses all power in heaven and earth, and who has promised that he would be with us until the end of the world.—Then, O my soul, be thou exalted to heaven, for there thou hast thy most faithful, best, and most worthy friend. In heaven shalt thou be united with him as he has promised. "Father," thus he spake while yet on earth, "Father, I will that where I am, these may also be." This should wean our souls

from the world, for how mean and groveling are not its best enjoyments, in comparison with the fellowship of Jesus.

Consider again, how full of meaning are the words of the blessed Lord: "Do this in remembrance of me." You are to think of the love of Christ for you, that your affection for him may become more intense; of his love for all mankind, that you may be excited to love your brethren,—of his self-denial, that you may be inclined to deny yourself,—of his death, that you may be humble,—and finally, of his exaltation, that you may become more heavenly-minded.

It is, moreover, plain that the Saviour had still *another* object in view. When he says, "He that confesseth me before men, him will I confess before my heavenly Father," we learn that it is his will that we openly profess his name before the world, and manifest by some external sign our devotedness to his cause. This is made manifest when we partake of the Holy Supper, so that we can regard it as a rite

by which we solemnly profess Christ before all the world. As the partaking of the passover was an open profession of Judaism, so is the partaking of the supper the sign whereby christians are distinguished. Now we comprehend this declaration, "as often as ye eat of this bread and drink of this cup, ye do show forth the Lord's death till he come." The meaning of these words is, that you shall in this ordinance give evidence to the painful death of Jesus, hereby acknowledging that you expect deliverance only from him who was crucified, and ground your hope of salvation only on him, according to the words, "No other name is given under heaven, whereby we can be saved."

Regarded in this light, the holy supper receives particular importance. When you, my christian friend, partake of it, you swear allegiance to Jesus Christ, and call upon the whole congregation to witness your acknowledgment of him as your Lord, and you obligate yourself to follow him in all things. You then also disclaim the

world and sin, and declare an eternal hostility against that which brought the Saviour to the cross. One thing is especially to be observed; should you forget your solemn vow of fidelity,—should you live in habitual sin, this ordinance will at the day of judgment be your accuser, and you will be regarded as a covenant-breaker, and rebel against Jesus.

Brethren, reflect how important a thing it is to approach the table of the Lord,—think of the design which he had in view when he instituted the ordinance,—pray that his will may be done in you, and that you may receive all the blessings which this sacrament is intended to bestow.

Here at thy table, Lord, we meet,
To feed on food divine;
Thy body is the bread we eat,
Thy precious blood the wine.

CHAPTER XX.

Doctrine of the Lord's Supper.

THE sacrament of the Holy Supper is one of the most solemn and important institutions about which our minds can be employed. Jesus, the Redeemer of men, can command nothing to be done which does not advance our happiness, and which is not of supreme excellence. If we contemplate the ordinance itself, we see exhibited the greatness of his love to us, for in it he most intimately unites himself with us, and appropriates that salvation purchased by his sufferings and death. This sacrament was instituted under circumstances the most remarkable. He had just finished the celebration of a solemn Jewish festival, and eaten the passover, when he commanded his disciples, in future, instead of the Passover, to celebrate the ordinance he was about to establish, in commemoration of him.

The Jewish ceremonial law, to which the Passover belonged, was now fulfilled, and Jesus relieved his followers of that burdensome yoke. This feast was held to commemorate the deliverance of the Jews from Egyptian bondage, which was a type of the future deliverance of the whole human family by the Redeemer. This redemption was now to be accomplished, and hence Jesus founded this ordinance the very night on which he entered upon his atoning sufferings, as the Passover was eaten for the first time the night before the departure out of Egypt. The Holy Supper is also an eternal monument of his bitter sufferings and glorious atoning death. Upon that Passover which preceded the deliverance from Egyptian slavery, was grounded the covenant which God afterwards made with the Jews, and according to which they became his perpetual people. *Exod.* xix, 4, 5, 6. Hence every subsequent celebration of the Passover was a solemn renewal of the covenant. In his ordinance, Jesus made a new covenant with men, in which are in-

cluded the heathen as well as the Jews. Hence he says, "This cup is the New Testament in my blood," that is, "through my blood a new covenant is made with men. I will offer myself a sacrifice for them, to procure for them the forgiveness of their sins and purchase them for mine own." As often then as we partake of the supper, so often do we renew this covenant.

It is easy to perceive the object the Saviour had in view, when he appointed the Supper, if we properly observe his words. He commands us to do this in remembrance of him. He requires us to have him, his sufferings, and whole redemption, continually in mind, and for that purpose this feast has been instituted. He desires to make us partakers of the fruits of all his redemption, and he bestows these upon us in this solemn ordinance. It becomes us to consider this two-fold object a little more extensively.

Our Saviour twice makes this declaration, "This do in remembrance of me," which Paul thus explains, "as often as ye eat of this bread and drink of this cup, ye do

show forth the Lord's death till he come." Now all this does not merely signify to be reminded of his death, or to confess that he died for us. That would indeed be too little. What christian could well forget it? When a subject is mentioned, we are often required to think of its causes, operations and results. And this, doubtless, Paul would have us to do.

The christian must think: 1st. Of the *causes* of Christ's death, and he will find them in the sins of the world, yea, in his own sins, for which Christ sacrificed himself. This is the only sacrifice for sin which can be made, and hence Christ says: "This is my body *which is given for* you, and my blood which *is shed for you.*

2. He is reminded of the *operations and results* of the death of Christ, which are the greatest benefits that men enjoy. This death is the occasion of our justification, for the blood of Christ was shed for forgiveness of sins. By it the new covenant with men was made, which delivered them from the burdensome ordinances of the Jewish

dispensation. Hence the Saviour could say, "this cup is the New Testament in my blood."

3. He is reminded of the duties which the death of Christ imposes upon him. They are faith and love. *Faith*, in a joyful acceptance of the benefits of salvation, and *love*, in obedience to the commandments, and in a resolute effort, for the Lord's sake, to love his neighbor as himself. Of all this must the christian think, when he meditates upon the death of Christ. But he must also *show forth his death*, when he partakes of the Supper, and by this he is to understand that he is to represent these things to himself continually, that his faith may become strong, his love ardent, and that he may properly praise and magnify the Lord for his abundant grace bestowed upon us. He must come to the table with the deepest devotion and attention, and have his mind intently fixed on the solemnity before him. The other object of Christ in the appointment of this ordinance is, that we may become partakers of the fruits of his redemption.

1. The first advantage is, the increase and strengthening of our faith; as we are justified by faith alone, we must be most ardently solicitous about its preservation. Our faith may become weak, but partaking of the Lord's Supper with a proper spirit is a most efficient means of strengthening it. Our faith is necessarily weak, when we are not well acquainted with the doctrines of salvation, or when we entertain many errors. Hence, it is demanded of us to grow in the knowledge of Jesus. But as men are commonly tardy in the performance of their duties, those observances which rouse us to a sense of our duty, are of great utility. Our faith is strengthened, when we are preparing for a worthy celebration of the Supper, for we are led to the contemplation of many truths, by which our errors will be corrected, and our souls enlightened by the Spirit of God. We often fail, too, in the appropriation of these benefits to ourselves. They are much too great for us to hazard this; but Christ does for us, what we dare not do for our-

selves. "This is my body given *for you.*" When we hear such, and similar language, can we any longer doubt whether we are to regard the whole merits of Christ as our own? What more consolatory and encouraging words could be spoken! How should not Christ work mightily in us, after he has given us his body and blood in the sacrament? How should not he who is so solicitous about our salvation, be also anxious about preserving, strengthening, and confirming our faith. Should he not in this respect be the finisher, as well as the author of our faith?

2. The assurance of the forgiveness of sin is the second advantage which the Holy Supper bestows. There can be no doubt about this, for Christ says in the words of the institution, "This is my blood which is shed for you, for the forgiveness of sin." This is great consolation for souls continually tormented with doubt respecting the forgiveness of their sins. The whole ordinance preaches the remission of sins most plainly. Every believer may be assured of

complete pardon, for what else can the words signify? We partake of Christ's body, "in which he bore our sins on the tree." We partake of his blood, "which cleanses from all sin."

3. The worthy celebration of this ordinance creates an intimate union between us and Christ; he gives us his body and blood. We will be regarded by God as one person with Christ. He takes our sins upon himself, and we will be looked upon as though we had not sinned. He clothes us with his own righteousness, and we will be considered as having kept the whole law and done every thing to our own justification. What he has, will also be ours; and through him are we made children of God and heirs of salvation.

4. The certain hope of eternal life follows from the preceding. After we have been closely united to Christ, our Redeemer, we cannot be separated from him throughout eternity, if we continue faithful here. He binds himself to us not only temporarily, but eternally. We then may be cer-

tain that as long as we do not interrupt this union by presumptuous sins, we will be with the Lord always to see the glory which the Father has given him, and to receive from him the crown of immortal life.*

* As the writer intended this work to be altogether practical, he thought it best to say nothing respecting the controverted point of the nature of Christ's presence in the sacrament.

CHAPTER XXI.

Blessing of the Lord in the Holy Supper.

How unworthy and sinful a being do I appear in my own view, when I stand before Jesus my Lord at his table, and it well becomes me to feel sentiments of profound reverence. Jesus, the Lord, before whom whole hosts of angels bow, and I a poor mortal, a worm in the dust, before him! Jesus, the holy and righteous, and I a sinful man! and yet for this would I praise my Lord and Saviour, for it is an evidence of his nearness and mercy, that he opens my eyes, and permits me to see my true condition. This is the first of the blessings which I receive in the holy sacrament. I thank the Lord that he humbles me,—that he wounds me but to heal, according to his tender mercy. How humble should I be when I reflect upon him who is so highly exalted. He assures me, however, that I am not too wretched, though I may be pol-

luted by sin; Jesus, the holy one, declares that I shall not be cast off on account of my sins, if I sincerely repent and believe. He regards me worthy,—he desires to see me at his table, and there to enter into covenant with him. What an honor! What happiness for such a sinner as I. Now I dare say with the apostle, *Rom.* viii, 34. "Who is he that condemneth? it is Christ that died." He invites me to his table; he declares himself to be my friend. O that I may feel the full consolation of his words, "Go my son, my daughter, thy sins are forgiven thee." Now I experience the blessing of him who once said to sinners, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." *Matt.* xi, 28.

The terrible curse of the law shall no longer thrill through my soul. I see the hands of Jesus full of blessings descending upon my head. Immanuel is here! and the curse has been removed. I am now in Christ. The condemnation has been changed into blessing. The blood of

Jesus in the sacrament cleanses from all sin. Why should I any longer fear? Christ is my *righteousness* and *strength.* He is my righteousness, *Jer.* xxiii, 6, and the thunders of the law no longer alarm me. The heavens are clear above me, and the clouds of wrath which concealed the face of the crucified Redeemer have been dispersed. I can look upon my God without the trembling of a slave. I see in him now the placid countenance and approving smile of a Father. Through the righteousness of Christ, I am well pleasing to the Father. Christ is my wisdom to justify me, my sanctification to make me holy, and my redemption to make me completely happy in worlds of unutterable joy.

I am a pilgrim. The journey toward my heavenly home is far, and I am weak, but, blessed be God, Christ is my strength. I dare not tarry or complain. I will look to Jesus and receive renewed strength and courage. My enemies are great and numerous, but the Redeemer will overcome them all. Lead thou me through every

difficulty, and in death may I cry with my whole heart, Lord Jesus, receive my spirit.

My soul, dost thou believe? Yea, Lord, I believe, help thou my unbelief. I believe that thou art my righteousness and strength. Thy holy sacrament convinces me. That is the strength of the weak, a balsam for the afflicted in soul, medicine for the spiritual sick, and salvation for sinners. It is thy work, gracious Redeemer; and thine shall be the praise, for ever and ever. *Amen.*

CHAPTER XXII.

What must a Christian do when he desires to partake of the blessings of the Holy Supper?

It will not be denied that we have right to expect peculiar blessings from a worthy celebration of the Lord's Supper. But have you nothing to do on your part, to secure to yourself these great advantages? Permit me, my christian friend, to give you some fraternal advice on this subject; and may it find its way to your heart.

1. Above all things, be careful you come not to the table *from any improper motive.* Thus, when you come merely from habit, or to maintain an appearance of piety before the world, or to please your relations, or under the vain hope of atoning for your guilt, and settling your account with God, or to promote your temporal advantage, or presuming that it will render christian duties unnecessary, all these prove that your motives are not pure, and your par-

taking of the elements would be sinful. On the other hand, you are influenced by proper motives, when you come to the table of the Lord in obedience to his will, since he, your God and Saviour, demands it of you; when you design thereby to honor him publicly, to strengthen your faith and love to him, to inflame your zeal in his service, to receive consolation for your heart, and to elevate your affections from earth to heaven, in communion with your God and Redeemer.

2. But do not believe, my dear friend, that you have nothing more to do, before you come to the Lord's table. Let a man examine himself; this the Scriptures demand. You must examine how you stand in relation to God, and call up your conscience for strict trial. I would advise you to engage in this examination many days before the celebration of the Supper, that you may become intimately acquainted with the secrets of your heart. It is proper that you should know your real character: you should conceal nothing that is evil, nor

attempt to justify an act which is manifestly improper. What advantage will it be to you, if you blind your conscience, and hide or seek to mitigate your faults? You have to do with God, and He tries the reins and searches the heart.

The public exercises, preparatory to the Supper, will be of great advantage to you, if you properly appreciate them. At such times, much will be said that will lead you to a strict examination of your heart. Apply all the faithful exhortations of your pastor to yourself, and be not discouraged if you find self-examination rather a difficult duty. The heart, proud and selfish, will not easily submit to a rigid scrutiny. Therefore, be on your guard, and be not satisfied with merely examining whether you avoid every thing that is evil, but also whether you do every thing that is good.

You must reflect not only upon your external conduct, but your thoughts, desires and passions, must be particularly examined. In another part of this book you have a form of self-examination, which is

recommended to your frequent and diligent perusal. Use it conscientiously, with earnest prayer to God for his gracious assistance.

3. Meditate devoutly upon the Saviour whose sufferings and death you commemorate in the Supper. Represent his whole life before you, as devoted to the welfare of men. Contemplate with deep emotion his last agony and death; read seriously those portions of this volume which relate to his sufferings. Then will your whole soul be fixed on him who died for you. You will learn, on the one hand, his merciful love for you, and on the other, your unfaithfulness and disobedience to him.

4. Prepare yourself for a worthy celebration, by sincerely mourning and confessing your unfaithfulness and disobedience. Approach the altar with a penitent heart, but also with faith and full confidence in him who died for you. Let not the magnitude or number of your transgressions create despair; only fly to your Redeemer; he seeks you, he calls you, he beseeches you

to come, and he will also deliver you, if with confidence, faith and hope, you turn to him, and throw yourself into his arms. You must sincerely resolve and ardently desire to break off the fetters of sin: "be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness."

5. Approach the table with an humble sense of your own unworthiness. When David sat before the Lord, he said, "Who am I, O Lord God, and what is my (father's) house, that thou hast brought me hitherto?" 2 *Sam.* viii, 18. In such an humble frame of mind, go to the Holy Supper. The more unworthy you feel yourself to be, the better you are prepared to come forward, "though you must not cherish such suspicions of your state as will damp your joy in God, and discourage your hope in Christ, and fill you with amazement; yet you must maintain such a holy jealousy of yourself as will keep you humble, and take you off from all self-confidence; such a jealousy, as will keep you watchful, and save you from sinking into carnal security."

6. Come to the ordinance with a filial confidence in God as your father; a slavish fear is displeasing to him, trembling, astonishment, and confusion will be a hindrance to the exercise of faith, hope, and love; remember that it is the Lord's table, who is willing to overlook your defects, and who deals with you not in strict justice, but in tender mercy; draw near, then, with a true heart and full assurance of faith. *Heb.* x, 22.

7. Come in charity with all men and with a sincere affection to all good christians; come with a spirit of forgiveness of all the injuries that have been done to you; be careful not to cherish the least degree of enmity to any person. You cannot expect that God will be reconciled to you, if you bring not with you a disposition to be reconciled to your brethren.

Now, my dear friend, you know how you may worthily celebrate the Sacrament of the Supper. Fear and trembling form no part of the state of mind in which the Supper is to be enjoyed; gratitude and holy

joy should fill your soul, for it is a monument of the tender love of Jesus.

Above all this, guard against a careless wandering of your thoughts. Strive after a holy solemnity of feeling, and fix your mind exclusively on the subject before you. This you will attain, if this truth is deeply impressed on your mind, "Jesus Christ, my Mediator, exalted at the right hand of God, is near me,—he knows my thoughts, he hears my vows." Approach the altar with thoughts like these: he sees me, examines me, knows me, and is near me.—Let your whole soul be surrendered to Christ—let him stand before you. In spirit see how he walked on earth, dispensing blessings all around, and how full of love, he instituted the last Supper. See in spirit, how for your salvation he suffered in Gethsemane and on Calvary. Let him be to you all and in all; let feelings of love and gratitude be mightily awakened within you, then will you acknowledge all your unworthiness and obligation to him, but then, also, will you feel yourself elevated

to him in faith. Then, finally, will the irrevocable determination be made, "I will no longer be the slave of sin; I will live entirely for him who died for my soul."—You will then be in a state fit to receive the divine blessing. With gratitude, with supplication and solemn vows, you will partake of the Supper worthily.

But I entreat you not to delude your soul with the vain belief that your obligation ceases when the communion is over. No, beloved friend, fruits of the heart and life should be made manifest from your partaking of the Supper. Your faith should become stronger, your love more ardent, and your affections more holy. You must ever remember the solemn vows of allegiance and love to your Redeemer which you then made. Your pious resolutions must be executed, and your protestations of fidelity conscientiously observed. But perhaps, you are alarmed at the prospect before you and apprehensive that you cannot fulfil your promises. Consider the following advice.

Begin the work with God. Pray, pray without ceasing, for strength and grace to overcome the influence of sin. Avoid the company of the ungodly, and fly from every temptation. Be cautious in your conversation, and be watchful over your thoughts and desires. Read the Scriptures and other religious books prayerfully. Wean your heart from undue attachment to earthly things,—endeavor to lay aside the sin that most easily besets you, and become not discouraged if you fail to eradicate it entirely. Meditate upon the example of your Saviour let nothing in your power prevent you from hearing the word of God. Consider yourself under all circumstances as in the hands and under the eye of God. Think of death, it may come soon,—think of the judgment day,—look upon yourself as a candidate for heaven and a glorious immortality,—and thus partake frequently of the Lord's Supper. Thus continue, faithful disciple of Jesus! to pray, contend with sin and serve your God until your end. With how much profit will you then celebrate the

communion,—then you will have fought the good fight, and kept the faith, and the crown of righteousness will be given you by the Lord.

When, during the administration of the ordinance, the minister approaches you, lift up your heart full of thoughts like the following:—

On taking the Bread.

I desire to remember Jesus Christ dying on the cross.

I believe that he gave himself for us an offering and a sacrifice to God.

Let me now receive out of his fulness all I need.

I trust in him alone for eternal life.

I take Christ for my only Saviour and Lord.

I give myself to his service.

I look forward to his coming again.

At drinking the Wine.

I desire to remember that his blood was shed for me.

I believe that his blood cleanseth from all sin.

I mourn for my many sins that pierced him.

I humbly lay claim to the New Covenant blessings.

I freely and heartily forgive all my enemies.

I desire ardently to love all the people of Christ.

All praise be to God for his unspeakable gift.

CHAPTER XXIII.

Upon the excuses for not going to the Lord's Supper.

THE declaration of Scripture, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself," 1 *Cor.* xi, 29, has sometimes deterred many good people from the table of the Lord, but this has arisen from a misapprehension of the words. This language was addressed to the Corinthians, who disregarded the solemn ordinance which showed forth the Lord's death, and did not distinguish between it and a common meal; "they did not discern the Lord's body;" and became actually intoxicated during the celebration of the Supper. The word translated "damnation," properly means *judgment;* and does not refer to punishment hereafter. The apostle means that, for their guilty excesses, God would visit

them with temporal chastisements, and hence he says, in the succeeding verse, "For this cause many are weak and sickly among you, and many sleep." The Corinthians, perhaps, might attribute their sickness, and deaths happening among them, to various natural causes; but an inspired apostle tells them that these were sent upon them for their profanation of the Lord's Supper." There is nothing, then, in this text, which is alarming, as it is usually understood by many, but still we may in temper and in spirit be unworthy communicants, against which we must especially guard, and similar judgments (not damnation on that account) may come upon us, as they did upon the irreverent Corinthians.

Men are always ready to make apologies for not attending upon the ordinances, and say, "pray have us excused;" and it is not only those who are avowed enemies of the cross, but many who profess and call themselves christians. But who is it that commands us to do this in remembrance of

him? It is the command of an Almighty Sovereign; of a Redeemer; of a dying Mediator. It is a command full of love and mercy. It has the same authority, and we are under the same obligations to obey it, as "Thou shalt not kill." But let us consider the excuses commonly made.

1. The first is founded *upon the awful importance and nature* of the Supper. This is an affected compliment to Christ, which he will not accept. Men lull their consciences to sleep by saying that the honor is too great, and the ordinance too solemn for them to enjoy. This is true, but it should only awaken in us a solicitude to prepare ourselves properly for it, and is, by no means, an excuse for staying away. If an earthly monarch were to command us to appear at his court, and we would boldly answer that the honor is too great for us, would it not be a violation of his command, an insult to his honor, and a contempt of his favor? Consider well that the reverence for this sacrament which your Redeemer demands of you, is a reverence

united with obedience; but this latter you deny him. He only has a proper idea of the majesty of this sacrament, who is solicitous with all humility and sense of his unworthiness to approach the table. That false reverence which makes us negligent about the performance of duties, dishonors God, and injures man.

2. Others do not celebrate the Lord's Supper, because, as they say, *they are unworthy.* That is very certain; and if the question turns upon our merit, then the holiest saints on earth are unworthy. We only make ourselves acceptable guests, when we come with such a preparation as the gospel demands, namely, in faith in the merits of the Redeemer. Would not a beggar be more proud than humble, if he were to refuse the alms you were ready to bestow upon him, on the ground of his unworthiness to receive them? An humble sense of our unworthiness, or as the Saviour expresses it, "poorness of spirit," is in the sight of God, the best preparation for the enjoyment of his offered blessings; for Jesus

says, "Blessed are the poor in spirit, for theirs is the kingdom of God."

3. Others apologize for this neglect by declaring *that they fear a relapse into sin.* It must be acknowledged that it is a terrible thing to trample the blood of the Son of God under foot, and to fall back into gross sin, after having communed. But whose fault is this, and whose duty is it to observe the directions of the Scriptures? You might as well argue that you will not read the word of God, attend the preaching of the gospel, or perform any other religious duty, lest you might not be benefited, and thus enhance your responsibility!

But suppose that you do fall into sin after communion, (which should, however, be especially guarded against,) would that shut you out of all hope of heaven? If you sincerely repented of your sins, would not God grant you grace unto conversion? He demands of the guests of his table a holy life, and a fulfilment of the vows which they have taken upon themselves, but not the innocence of angels. The holy sacra-

ment is a means of fortifying us in our contest against sin, and should consequently be celebrated by all who desire to overcome the influence of the adversary.

But another says, *I cannot appear there because I am in doubt about my spiritual condition.* If this doubt arises from the weakness of your faith, then we can tell you that for such as you was the Supper instituted, and is one of the means which you ought to employ to remove your doubts. The longer you absent yourself on that account, the stronger will your doubts and fears become.

4. Others excuse themselves by declaring *that no benefit can arise from the Lord's Supper, for many who partake of it, are not better than many who do not.* It is not to be denied that this is a melancholy truth, which among professed christians, is but too often realized. But how can you draw the unwarrantable conclusion that, after all, there is no benefit? You might as well conclude not to eat, because some by carelessness have been strangled by their food!

We grant that some eat and drink unworthily, and dishonor their Redeemer, but is that a reason why you should dishonor him and bring judgment upon yourself? You are not directed to follow the bad examples of others, but to observe the precepts and commands of God. You are not to look upon the abuse of this means of grace, but upon the proper use, as established by Christ and his apostles. If you adopt the example of the wicked as your rule of conduct and opinion, you are undone.

5. *My neighbor has injured me,* says another; *I live at enmity with him, and while this continues I cannot go to the Lord's table* But, dear friend, even if your neighbor has offended you, will you on that account offend God and your own soul? He has injured you, but will you act so unwisely and increase the injury? But examine whether your disaffection towards your neighbor is justifiable? If he persists in his insults, your displeasure cannot be avoided; but still endeavor to keep it within

proper bounds, and cherish no feelings of vengeance. You can be dissatisfied with the conduct of your fellow men toward you without being thereby rendered unfit for the Supper. But if you are determined to cherish enmity against them, then tremble when you appear at the table; tremble every time you use the Lord's prayer, "forgive us our trespasses, as we forgive those who trespass against us," for you are praying yourself into perdition. Be careful to attain that preparation of soul by which you will forgive the faults and insults of your neighbors; strive after union and harmony, and pray that the love of your fellow man may continually grow in your heart.

6. *Our business is of such a nature, that we have no time to prepare for the Lord's Supper*, say others. What! should we find no time to serve God, who as the Lord of time grants it to us? or perhaps we find time enough to attend to our worldly concerns, only not to the immortal soul! The man who wishes to excuse himself from

attendance on the Supper, on account of the extent of his business, gives God plainly to understand that he will think of his service when the world allows him permission. The most industrious man on earth has time enough to attend to his religious duties; yea, they will enable him to transact his business much more comfortably to himself. He utterly deceives himself who makes this apology; God will not accept it, while the interests of his own soul are suffering prodigiously.

7. Another excuse we hear from some, *is the unworthiness of others.* But does not true humility teach us to think and judge more severely of ourselves than of others; and suppose it to be true that others are unworthy, can their sins deprive us of the benefits and consolations of the ordinance? The presence of an impenitent man cannot pollute the institution, and we have no part in his sins. It is only a spirit of the grossest self-righteousness that can induce a man to make this excuse; and he should be more solicitous about the good of his

own soul, than about the faults of his neighbors.

Hear the animating language of Bishop Patrick: "Let no man plead this, or that, in excuse for his not coming to the Lord's table; but resolve hereafter carefully to perform so necessary a duty. Let the sinner quit his state of sin and death, and so come and eat of the bread of life. Let the ignorant come into the school of Christ, and proceed until they come to the highest form, to the upper room, where the feast is celebrated. Let those that are at enmity with their neighbors also come; let them only first go and be reconciled to their brethren, and so let them offer their gift. Let those that have a multitude of worldly employments come; only let them leave them, as Abraham did his asses at the bottom of the mount, and so let them ascend to heaven in their thoughts, and converse with God. Let the weak come, that they may grow in strength; and let the strong come, that they may not grow weak. Let them who have fears come, that their hearts

may be settled by the acts of a more lively faith; and let them come who have hopes, that they may rise to greater degrees of an humble confidence Let those who have leisure accept of this invitation, because they have no excuse; and let those who have but little leisure entertain it also, that they may the more sanctify their business and their employments. Let the sad and the sorrowful approach, that their hearts may be filled with the joys of the Lord, and let them who rejoice in the Lord always approach, that their joy may be full."

CHAPTER XXIV.

Helps for Self-Examination.

Holy, holy, holy Lord God Almighty, who art of purer eyes than to behold iniquity, who searchest the heart, and triest the innermost thoughts, I beseech thee now to assist me in looking into my own heart and my own life. Feeling and acknowledging that my heart is deceitful above all things, and desperately wicked, I beseech thee to show me to myself. Enable me to try myself by the standard of thy holy word, that I may discover the true state of my soul; give me repentance for all my past sins; lively faith in Jesus Christ, the only Saviour from sin; deep humility before thee, and such tempers and dispositions as are meet for those who assemble round the table of our gracious Redeemer. All which I ask for his name's sake. *Amen.*

THE HOLY LAW OF GOD.—*Mark* xi, 30, 31.

Do I love the Lord my God with all my heart, with all my mind, with all my soul, and all my strength?

Do I know any thing of his glorious perfections, and the blessings which he has bestowed?

Do I desire his favor, and fear his displeasure above every thing?

With what feelings do I regard his word, his house, his day, his ordinances, his people?

Is my mind in general alienated from God and forgetful of him?

Do I think much and frequently of him, and am I zealous for his glory?

Do I enjoy communion with him when I pray to him or desire this?

Do I strive to become like him?

Are the faculties of my soul engaged to render him affectionate, intelligent, sincere and resolute service?

Do I love my neighbor as myself?

Do I know that all mankind are entitled to my benevolence and love?

Am I free from all malice, ill-will and enmity to every human being?

Do I forbear doing to them what I should dislike to have done to me, whether it be fraud, evil speaking, contempt or the like?

Am I actively desiring, and seeking the good of all around me, even as I desire and seek my own?

Is my love to others like that of Christ to me?

Do I love not in word only, but in deed, and in truth?

What do I do for the relief of the needy and the destitute?

Am I seeking the salvation of my fellow creatures?

Has the law taught me my sinfulness, and as a school-master led me to Christ?

THE GOSPEL.—*Rom.* i, 16, 17.

Have I deeply felt my guilt and corruption before God?

Have I seen my own helplessness as to salvation?

Do I know and believe that the gospel is

the appointed, and only, and complete way of salvation?

Am I so believing in Jesus as to rely upon him as my Saviour?

Do I know that God accounts men righteous through faith in him?

Am I seeking righteousness in this way?

REPENTANCE AND FAITH.—*Acts* xx, 21.

Do I repent of my iniquities?

Have I any knowledge of the divine purity, justice and goodness?

Have I in consequence, felt grieved for sin?

Have I determined to forsake all sin, however dear to me?

Have I acknowledged my sinfulness before God?

Have I actually turned from my sins?

Do I believe in Jesus Christ as my only Saviour?

Have I seen my danger on account of sin?

Do I know what the Scriptures say of Christ as able to save?

Have I seen that he is full of grace and truth?

Do I rely on him for pardon, and for strength to serve him?

Do I make use of him in all his offices, as Prophet, Priest, and King?

THE BEATITUDES.—*Matt.* v, 3–10.

Am I poor in spirit?

Am I sensible of my lost and undone condition?

Do I feel that I am unable to help myself?

Am I acquainted with the workings of my own evil heart?

Am I humble and lowly in mind, affection, and conversation?

Do I mourn for sin?

Do I see what dreadful evil sin has produced?

Do I know that the wrath of God is denounced against all sin?

Does the suffering Saviour, crucified for sin, affect my heart with godly sorrow?

Am I grieved for my repeated transgression?

Have I Christian meekness?

Do I contend with my proud and unholy tempers?

Am I patient under crosses, trials, and injuries, and willing to suffer reproach for Christ's sake?

Do I quietly submit to God's painful dispensations?

Do I endeavor to unite ardent zeal with patient meekness?

Do I hunger and thirst after righteousness?

Am I deeply sensible of my want of righteousness?

Do I earnestly desire to obtain that righteousness which is through the faith of Christ?

Do I supremely desire to be wholly free from the dominion, pollution and power, as well as from the guilt of sin?

Am I merciful?

Have the miseries of others called forth compassion and efforts to relieve them?

Have I sought to find out the poor and afflicted?

Have I manifested a merciful disposition to all under me?

Am I pure in heart?

Do the sins of my heart grieve me?

Do I avoid all those occasions which I have found to be temptations to impurity?

Is my eye single, and my heart one for God?

Are all carnal, sensual, and sinful desires mortified?

Am I a peace-maker?

Is my own conduct such as not to excite contention and disputes, but to diffuse harmony and love?

Have I, as much as I could, promoted brotherly affection and union in my family?

Do I seek to unite together those that have quarreled?

Am I laboring to spread the gospel of peace?

Do I suffer persecution for righteousness' sake?

Is my religion contrary to the course of this world?

Is all the occasion of the offence I give, my holy and righteous conduct?

Do the ungodly laugh at, revile, or oppose my religion?

Have I ever suffered any loss for conscience' sake?

The above may serve as specimens for self-examination, and the devout reader is left to pursue it more extensively. It is a most salutary exercise, and the individual who sincerely seeks after holiness, will not shrink from frequent and prayerful inspection.

The following confession and prayers may close our self-examination.

Confession of Sins after self-examination.

O Lord God Almighty, the Judge of all the earth, keeping covenant and mercy to them that love him, and to them that keep his commandments, have mercy upon me, a miserable sinner, coming back to thee in the name of Jesus Christ. My conscience accuses me of many transgressions, and much disobedience. If in any thing I have not greatly sinned, or have in a measure fulfilled thy will, this was thy work, and to

thee alone be praise. But O how unfaithful have I been to my engagements, and how often have I transgressed thy law, and been disobedient to thy holy will!

I desire especially to confess and bewail those sins for which my own heart particularly condemns me. (*Here enumerate those sins and omitted duties which have been brought to your mind by self-examination.*) And how much of my sinfulness is unknown to myself! But thou art acquainted with all my ways. O cleanse thou me from my secret faults and from all my known transgressions; wash me through that precious blood which cleanses from all sin. Give me grace to look upon him who was pierced for my sins, and to mourn for them with that godly sorrow which works repentance unto salvation. O vouchsafe unto me a holy compunction of heart, a lively faith in Christ, and a sure hope of thy mercy through him, that I may with a pacified conscience, a believing and penitent heart, and a grateful and thankful

spirit, commemorate his death at his table. Hear me for his name's sake. *Amen.*

Prayer for Repentance.

O Thou who, by the right hand of the Father, art exalted to be a prince and a Saviour, to give repentance and forgiveness of sins; now, in this accepted time, I come to thee for those great blessings. My heart is hard and impenitent, and little affected by my many sins, and thy great goodness. I beseech thee to take away the stony heart, and give me a heart of flesh. Vouchsafe unto me that broken and contrite spirit which the high and holy God will not despise. May thy sufferings, gracious Redeemer, touch and melt my soul. Let the goodness of God lead me to repentance. Never leave me to myself and my own perverse, wayward, and wandering heart. O now bring me back, by thy Holy Spirit, to my heavenly Father; and, returning to him, may I obtain his mercy, and find that he does abundantly pardon.

Prayer for Faith.

Almighty God, Father of mercies, from whom cometh every good and perfect gift, give unto me, I beseech thee, grace to believe on the name of Christ. I believe, Lord, help thou my unbelief; let me be strong in faith, giving glory to thee, and having a full persuasion that thou wilt perform all that thou hast promised. O help me to count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. Enable me so to believe, that Christ may dwell in my heart; and I may supremely love thee, my God, and unfeignedly love all my fellow-creatures. Hear me for Christ's sake.

CHAPTER XXV.

Confession of sins, preparatory to receiving the Holy Sacrament.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us, and to cleanse us from all unrighteousness." 1 *John* i, 8, 9.

O most mighty God! how shall I, a poor miserable sinner, who am all over sin and pollution, dare to speak unto thee? O Lord! when I look back on my past life, I am astonished at thy mercy and long suffering towards me; and am sensible, if I had been rewarded according to my misdeeds, that I had long before this been banished from thy presence for ever. But I now fly unto thee, and cry, *Lord, be merciful unto me, a sinner!*

I have been a disobedient sinner, a contemner of thy laws. I have made a mock at sin, and would not hearken to reproof;

my mind has been overspread with blindness, ignorance and folly, but now, as thou hast vouchsafed me the light of thy Spirit, to see my infirmities, I fly unto thee, the author of my comfort, and say, *Lord, be merciful unto me, a sinner!*

I have preferred a life of folly, of extravagance and disorder, a life that has yielded me shame, remorse, sorrow and affliction, before the peace, and pleasure, and serenity of a sober, virtuous and religious behaviour. I have preferred the pleasures and profits of this world, to the ways of virtue and religion, but now I repent, and say, *Lord, be merciful to me a sinner!*

O Lord! I dare not plead that I have spent any one day of my life solely to thy honor and glory: but how many days, nay, years, have I spent in the service of sin! How many are my unlawful desires and inordinate affections! How often have I profaned thy sabbaths, abused thy sacred name, lightly esteemed thy holy word, despised thy ministers, and regarded with indifference all that is serious! But now I

fly unto thee, by this holy Sacrament, and cry, *Lord, be merciful to me, a sinner!*

I have been proud and envious, passionate and angry; I have indulged hatred, malice and revenge; I have spoken disrespectfully of my neighbor; I have been guilty of indecent actions and unholy discourses; of profane and sinful jests, of frequent irreverent use of thy name, and of swerving from the truth; but now I come and pray, *O Lord, be merciful to me, a sinner!*

I heartily confess all my secret and presumptuous faults, and beseech thee that they may be no more remembered against me for ever. I have no hope but in that mercy which thou hast manifested in the redemption of the world, by thy Son, Jesus Christ; that alone is the support of my soul under all my sorrows and anguish.

O Lord! pardon and forgive, I most earnestly beseech thee, all the sins and transgressions of my past life, and cleanse me from all secret and unknown sins; give me, I most heartily beseech thee, such an un-

feigned repentance of all my sins, such a hatred and abhorrence of my former evil ways, that I may from this moment, abandon for ever all my sinful enjoyments.—Give me that humble and contrite spirit, whose longings thou never wilt despise; that faith which overcometh the world, and which will enable me to conquer my most inveterate habits; and that love which will make me afraid to offend thee; and inspire me with resolutions, active and vigorous, honest and sincere; such as, by the assistance of thy grace and Holy Spirit, may carry me through all difficulties, and be proof against all the temptations of the world, the flesh, and the devil.

O Lord! hear me: O Lord! help me, and have mercy upon me; grant me the blessing of thy Spirit and grace, that I may go duly prepared to thy holy table. O Lord! pity and save my soul for thy truth and mercies' sake, in Jesus Christ. *Amen.*

CHAPTER XXVI.

Prayer before the Sacrament of the Lord's Supper.

O WHAT am I, a poor, unworthy, sinful being, that I should go to the table of the Lord, and presume to claim the portion of his saints! Great God! my guilt, and shame, and fear draw me back, and make me ready to conclude it presumptuous and vain for me ever to expect such high honor and favor from thee, after I have so wickedly behaved towards myself. I durst not think of making so near approaches to thy Holy Majesty, but that thou art pleased to invite and command us so to do. Instead of stretching forth a sceptre of mercy to invite me to thy table, thou mightest, with the rod of thy wrath, dash me in pieces as a potter's vessel; and instead of entertaining me with thy own body and blood, thou mightest give me the bread and water of affliction, and cast me down

where I should in vain cry out for a drop to cool my parched tongue.

But seeing thou art pleased to call even sinners, who have undone themselves, to come unto thee for help, and hast appointed this sacrament as a means of conveyance to help them to pardon and grace who stand in need of them; therefore, seeing I do extremely need thy pardoning mercy and thy sanctifying grace, I come, Lord, though polluted and unfit to appear before thee; and I dare not but come, knowing that I shall be undone by keeping away from thee. I come not, Lord, because I am worthy, but because thou art rich in mercy. I come as hungry, to be fed; as sick, to be healed, and maimed, to be recovered; that I may wash in the blood of thy Son and be cleansed; that I may receive of thy infinite fullness, all that is wanting in my wretched self; and that I may so touch my Saviour, as to perceive virtue from him; and to heal my sinful sores, and to make me able for thy faithful service.

O that I may come in an humble manner, with all reverence and godly fear; and with the most earnest longings after Christ Jesus, and the most hearty resolutions to live unto him who was pleased to die for me! And do thou instruct me, O Lord, and assist me in the examination, the humiliation and preparation of myself; in order to my safe and comfortable participation of this holy ordinance. Before I approach thy altar, wilt thou purify my heart by repentance and faith in the blood of our great Redeemer. O let me receive a broken and bleeding Saviour with a broken and contrite heart; and make me so willing and obedient, that I may eat the good of the ordinance; that I may find communion with thee, and may have not only a representation, but a participation of Christ crucified. O turn in, my Lord, and be not as a stranger to the soul that is the purchase of thy own blood. Enrich thy ordinance with thy presence, that I may find him whom my soul desires to love, and whose love is better than rich-

es; that Christ may appear and be known to my soul, in this breaking of bread: that I may receive such life from thee, as may enable me to live unto thee, and make me know that thou abidest in me by the Spirit which thou hast given me.

Blessed Saviour, weigh not mine, but thy own merits; for I have not deserved thee, but thou hast redeemed me. I can never be worthy of thee; but give me, I beseech thee, such agreeable dispositions, apprehensions, affections, and resolutions in my coming to thee, that I may eat and drink worthily of what I am to receive from thee; that I may partake of thy sacred body crucified, and thy precious blood shed for us, with such discerning, and reverence, and penitence, and faith, and love, and thankfulness, as I ought to do. And what I am not in myself, O do thou make me, out of thine own infinite fullness.

O make thy ordinance healing, and the savour of life to my soul. And make it also a sealing ordinance, to clear up to me the pardon of my sins and the assurance

of thy love. And, as thou sealest the covenant of grace, O let me seal the covenant of obedience; and in such a devout and acceptable manner come unto thy table, that I may return from it with my conscience quieted, my corruption subdued, my graces increased, and my soul encouraged to run the ways of thy commands.

And as thou art pleased still to continue to us the liberty and advantage of this ordinance to nourish and revive our souls, O work in our hearts a higher esteem for it, and a greater love to it. And in our preparations before we eat and drink at thy table, in our communicating there, and in our behaviour after, O teach and help us to conduct ourselves in a manner becoming the holy, heavenly feasts, and the redeemed of the Lord.

Hear me, O Lord, my God, and forgive me; bless and direct me, quicken and assist me in the work now lying before me; deal graciously with me, that I may discharge my duties with good acceptance in

the sight of God, through the beloved of thy soul, the only Saviour of man. *Amen.*

Meditation of a young Christian, especially on going to the table for the first time.

(Jesus speaks.)

My child! how unspeakably dear art thou to me! Yes, I have loved thee long, and even before thou wert born my heart was warm with affection for thee. Then already I was solicitous about thy salvation, and I did not think it too much to sacrifice my life for thee upon the cross. See, my child! what agonies thou hast cost me, and on that account I love thee the more, and desire to make thee eternally happy; O, then, come unto me. Where canst thou find such love as in me? And who can help thee, a poor child, who deliver thee from destruction, if thou comest not unto me? Yes, it is I alone who can afford thee strength in life, consolation in affliction, hope in death, and eternal salvation in heaven. Do not neglect so great salvation. Give me now thy heart; if postponed, perhaps thou wilt not be able, then whence wouldst thou receive salva-

tion? Thou livest in an evil world, in which thou art encompassed by many enemies, who would destroy thy soul. But observe, I have overcome the world, and with me thou canst also overcome it. Recognize in every temptation to do contrary to my word, in every attempt of the scoffer to seduce thee from the ways of holiness, the enemy who would separate thee from me, thy only helper and deliverer, and ruin thee eternally. Flee, O flee all youthful lusts, and every sin; avoid the wicked practices of the world; remember constantly thy heavenly friend, who once laid down his life for thee; watch and pray, and look to me for strength against the world; for my strength is powerful to the weak. Thus will my blessing accompany thee, and thou wilt finally be happy with me in heaven.

(The young Christian.)

Lord Jesus! how lovely is thy voice! how it moves my inmost soul! Thou art the holy and righteous one, the Lord of heaven and earth; and yet thou art solic-

itous about me, a poor mortal, and honorest me with such wonderful love. Alas! I am a great sinner. I never experienced that so intensely as at this moment. I am ashamed to look to thee, thou holy one, and I am alarmed, when I think that thou, the Omniscient, knowest all that I have thought, spoke and done, during all my wicked life. And yet I am called to come to thee, and to expect all from thee, which thou givest to thy beloved! What wondrous mercy! I cannot comprehend its immeasurable extent! Now I come, Lord, as thou callest me. I would be wholly thine, with all that I have and am; and oh! that I may never abandon thee, but be always faithful to follow thee, wherever thou leadest. Look mercifully upon my weakness; enlighten my mind from above; work in me both to will and to do; strengthen my faith and fortify me in my conflict against sin. Lord Jesus, thou hast begun the good work in me; do thou bring it to perfection, to the glory of thy holy name, and my own eternal salvation. *Amen.*

CHAPTER XXVII.

For a Communicant in Spiritual Distress.

Most Holy God, thou art the fountain of life and happiness. I thank thee that thou didst ever permit me to experience thy mercy, and that the light of thy countenance ever shone upon my soul. But, alas! that time has gone, and I am now sorrowing and afflicted. My heart is sad, and what shall I do? I cry out, with thy servant of old, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." *Job* xxix, 2, 3. I would come and call thee, with the same holy boldness, my Father and my God, but I know not how it is possible. Guilt and dread oppress me, and I dare no longer call thee by that endearing name. I seek thee, Lord, but I seek thee in vain. I would pray unto thee, but my

lips are sealed, and my heart is closed. I would read thy word, but all its gracious promises afford no consolation to me. Thy holy ordinances, which were formerly nourishing to my soul, now communicate no spiritual enjoyment or relief. Their spirit has departed. The mere shadow remains, and my comfort has gone.

But, Lord, wilt thou cast me off for ever? wilt thou no more show me thy favor? hast thou determined, in thy terrible judgment, that my soul shall ever be disquieted? Truly, all this I have deserved. I acknowledge, Lord God, that I have deserved to be banished from thy presence, but hast thou not again accepted many who have merited thy displeasure as well as I? O be thus gracious unto me. If thou hast withdrawn thy favor on account of my sins, may it please thee, according to thy gracious promise, to hide thy face from my sins, and to blot out mine iniquities. Gladden my heart, by bestowing thy favor upon me, and say unto my wounded soul, I am thy deliverer.

Lord, my God, did not Jesus, thy beloved Son, endure all that my sins deserved? did he not render an equivalent to thee for my transgressions? did he not suffer all this, that a penitent sinner might, through him, be brought to thee, and be allowed the privilege of regarding thee as his Father and God?

Glorious Redeemer, art thou not appointed to give unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? O wipe away my tears. Anoint my head with the oil of joy, and clothe me with the garments of salvation.

O that I knew why thou hast withdrawn thyself from me! I think on and examine my ways. Lord, do thou search and try me, and see whether there be any wicked way in me, and lead me in the way that is everlasting. Guide me in the way where I can find rest for my soul, and where I can recognize the revelations of thy love in Christ.

My God, thou who seest light shining out of darkness, only speak the word, and there will be light in my soul. Open my lips, that my mouth may speak forth thy praise. Then I will praise thee in songs of joy, which shall show the happy condition of the righteous. But, Lord, I submit to thy will. If thou hast determined that my faith shall be tried, I resign myself to thy sovereign will. I will yet thank thee, as the God of Israel, the Redeemer, though thou art hidden from me. I will yet hope in the name of the Lord, and confide in my God. My soul shall wait upon the Lord in the morning, and who knows but that the light may shine upon me in the evening? I know that thou hast often showed thy mercy towards thy servants in their death; as their natural strength decayed, thou hast supported them by thy Spirit, and hast made darkness light unto them. If it be according to thy holy will, grant that the light of thy countenance may shine upon me, when I walk through the dark valley and

shadow of death. May thy rod and thy staff then sustain me, and may I finally be admitted into that rest which remaineth for the people of God.

This, Lord, this is the salvation after which I long, but perhaps I will be comforted sooner, perhaps when I go to thy table. Thy body and blood are the seals of my union with thee. By thy holy sacrament thou wilt strengthen the weakness of my faith; wilt dispel my fears and console my afflicted spirit. Thou wilt do it, for thou hast so promised. My longings shall never tire, my hope never become faint. Nourish and strengthen this faith in me, and grant that it may finally be fulfilled, through the riches of thy mercy, in Christ Jesus. *Amen.*

CHAPTER XXXVIII.

Morning Prayer on Communion Day.

O Almighty God and Merciful Father, who hast given thy only Son, Jesus Christ, to die for us; who didst institute a holy feast in commemoration of that his most precious death, whereby to preserve in our minds a constant remembrance of his great love, in laying down his life for our sakes; I, thy unworthy servant, who am now invited to thy holy table, do humbly adore thy divine majesty, acknowledging that I am not worthy of my daily bread, much less of that which came down from heaven, and which thou hast given to be the food and nourishment of our souls.

I confess, O Lord, my sins may justly cause me to tremble when I appear before thee; but, O most merciful Father, encouraged by thy wonderful goodness and love, in giving thy Son to die for all penitent sinners, I present myself before thee at

this time, beseeching thee, in great humility, to continue to me that love, and admit me to thy holy table, that I may taste and see how gracious thou art, and how wonderful in thy doings towards the sons of men.

O make my longings after, and desires for, this divine food, some way answerable to my great need of it; that my soul, being sensible of all its wants, may no longer seek for relief from the unsatisfying objects of this world, but by coming to thy holy table, with a true spiritual hunger and thirst, may there find a supply of all those graces and blessings, of which it stands so much in need.

And to this end, O Lord, prepare my heart to partake of so great a mercy, by giving me a just abhorrence of my own unworthiness, and an unfeigned repentance of all my sins. Root out of my heart all sinful and corrupt affections, all prejudice, hatred and ill will, and plant all those devout, and pious, and charitable, and humble dispositions that become the

worshipers of our dear Redeemer; that when I presume to appear before thee, I may bring with me a heart raised above all the corruptions of this world, and full of the strongest desires and resolutions of loving and serving thee.

Deliver me, O my God, from all coldness and formality, when I attend upon thee in holy and religious duties, and grant that, by going to this holy feast, I may have my pardon sealed, my weakness repaired, all my evil inclinations subdued, my faith strengthened, my hopes enlarged, my charity increased, and my soul so entirely and inseparably united to thee, that nothing may ever be able to dissolve the union; but that being begun here in grace, it may hereafter be consummated in glory, through the merits of him who died for me, even the Son of thy eternal love, Jesus Christ, the righteous, to whom, with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all honor, glory, power, thanksgiving and praise, both now and evermore. *Amen.*

Lord Jesus Christ, eternal Son of God, who, in thy humanity, didst suffer death for us, and hast redeemed us from sin and eternal condemnation, and that we might not forget this exhibition of thy love, didst institute the holy Supper as a memorial, and didst establish a new covenant, by which the sins of believers may not be brought against them for ever; I, a poor sinner, come to thee, the fountain of all grace and mercy, and pray thee that thou wouldst wash away all my sins, cleanse and quicken my soul, that with true penitence and godly sorrow, with strong faith and confidence, with holy reverence and awe, I may be prepared to partake of thy body and blood; grant that through this sacrament my faith may be increased, my hope strengthened, my love inflamed, my weak conscience consoled, all temptations overcome, and the eternal salvation of my soul secured and sealed. O gracious God! enlighten my understanding, that I may duly appreciate the incalculable worth of this sacrament, and that I may experience

all its saving benefits. May I appropriate these to myself, namely, forgiveness of sins, true righteousness and eternal life. Grant that I may always have a strong desire and longing for the sacrament, and that in it I may always find comfort, peace, joy and forgiveness. Remove from me every thing that is displeasing to thee, and bestow upon me the grace of thy Holy Spirit, that I may be truly converted to thee, that my hungering and thirsting soul may be nourished here, and in heaven enjoy the bread of life with thee for ever. *Amen.*

Prayer before receiving the Holy Sacrament.

Behold, gracious Lord, I come to this table, as a sick man to the great physician of life; I beseech thee, O Lord, to heal my infirmities, and let me not only receive the outward and visible sign, but the inward and spiritual grace, purchased by my blessed Redeemer in the sacrifice of himself, so that all carnal affections may die in me, and all things belonging to the Spirit may

live and grow in me, that I may have power, strength and victory, to triumph against the world, the flesh, and the devil; and may be endued with such heavenly virtues as are pleasing to thee, and which thou wilt eternally reward, for the merit of thy Son's death, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Thanksgiving and Prayer after the Sacrament of the Lord's Supper.

I desire, with all my soul, to adore and magnify thy blessed name, O Lord God, my heavenly Father, for all the expressions of thy love and bounty to me, a poor unworthy sinner. Particularly for thy precious favors and the renewed pledges of thy love in Christ Jesus, which I have received from thee this day; that thou hast admitted me, not only into thy house, but to thy table, and used me as thy friend, and the child of thy family, who deserve to be cast out as an enemy, and banished from thy presence. O what manner of love is this, that I should fare so well, who deserves so

ill at thy hands! O that it should be so done to wretched, sinful men! that the God so greatly offended by us, should not only forgive us, but entertain and feast us with all good which our blessed Saviour has merited and prepared for us! Lord, what is man that thou art so mindful of him, and the son of man that thou so visitest him! And what am I, a sinful man, that the great Lord, so ill used by me, should deal so exceedingly gracious with me! O make me to know the things that are freely given me of God, and how much I do owe unto the Lord, for all thy kindness to my soul, which thou hast redeemed, and eternally obligated to thyself. O give me a heart deeply sensible of thy mercy, and steadfastly purposing to live to thy glory; that I may show my thankfulness for thy benefits, by my obedience to thy precepts. Keep me mindful of the vows of God upon me, and help me to live, as having my holy Redeemer now dwelling in me.

And as I have received Christ Jesus the Lord, so enable me to walk in him; to walk

more worthy of the Lord unto all well-pleasing; to walk in love as Christ loved us; and to go on in the strength of what I have received from thee, to live unto thee, following after holiness, as being not only brought nigh to, but ultimately conjoined with the holy one of God. As I have eaten and drunk the sacramental bread and wine, to the nourishment and refreshment of my frail body, so let the crucified body and shed blood of God my Saviour, nourish and sustain my immortal soul into life eternal; and revive me with the sense of thy pardon and peace and love.

And O that the sacrifice of Christ Jesus, that sacrifice of himself which he offered up on the cross, and which I have this day been commemorating at thy table, may atone for all the failings in my preparations and performances! That upon the account of that great propitiation for the sins of the whole world, I may be spared and accepted with thee, my God, here to thy blessed love, and hereafter to thy heavenly glory; through him that gave him-

self for us, and has also given himself to us, even the Son of thy love, and the great lover of our souls, for whom, and to whom, with thy eternal self and Holy Spirit, be all thanks, and praise, and honor, and glory ascribed by me, and of all thy church, now and for evermore. *Amen.*

All honor, glorv, and power, might, majesty, and dominion be unto him that sitteth on the throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty thanks, O Lord, that thou hast been pleased to admit me to renew my baptismal covenant with thee in this holy sacrament; that thou hast vouchsafed to feed me with the body and blood of thy Son Jesus Christ; and this not for any merits of my own, but for the sake of thy infinite mercy and goodness.

Unworthy though I am, yet thy bounty, O Lord, never fails; the love of my Saviour is not diminished, and the virtue of his propitiation is never exhausted; grant, therefore, I beseech thee, that this holy

sacrament may never turn to my judgment and condemnation. But that it may be health and recovery under all my weakness and infirmities: safety and defence against all the attacks of my spiritual enemies; vigor and strength to all my holy purposes and resolutions; comfort and support under all the afflictions and calamities of life; assistance and direction under all difficulties and doubts, courage and constancy under all dangers and persecutions, especially in times of sickness, and at the hour of death. Finally, let it procure for me pardon and forgiveness in this life, mercy and favor at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom, where, with thy Son Jesus Christ and the Blessed Spirit, thou livest and reignest, one God, world without end.—*Amen.*

Ejaculations after Communion.

Glory be to thee, O Lord our God, that, in our extreme need of a Redeemer, thou hast made such gracious provision for our souls, and sent thy Son to die for our

sins, and to save us, who had destroyed ourselves, and that he who offered himself upon the cross for us, is pleased to offer himself at his table unto us; where I have been tasting the fruits of his love, and receiving my share among the redeemed of the Lord.

I. I sat down under his shadow, and his fruit was sweet to my taste. I have been entertained at the table of the Lord, and there his banner over me was love. It was love that gave me the Saviour whom I have been receiving, and the opportunity now to come, and rest, and feast my soul upon him.

II. Return to thy rest, O my soul, for the Lord has dealt bountifully with thee. Thy life is given thee at his hands, who forgiveth all thy sins, and healeth all thy diseases; and not only redeems thee from destruction, but crowns thee with loving kindness and tender mercies, and satisfies thy mouth with good things, even his pardon and peace, his Son and his Spirit, the riches of his grace, and the pledges of his glory.

III. Blessed be my God for that bread which came down from heaven to give life unto the world. And blessed be thy name, O gracious Lord, for my share in this highest expression of thy wonderful love and bounty.

IV. Thou hast loved us, and redeemed us, and washed us from our sins in thine own blood. And Oh! how infinitely indebted I am to thy mercy, that thou callest me to this heavenly entertainment, which cost thee so dear to purchase and provide for us.

V. O make me more sensible of thy love, and more thankful for all its blessed effects; and let me now find the happy fruits of strength and refreshment to my soul, even strength against all the temptations that would entice me from thee, and such refreshments as may wean my heart from all the pleasures of sin, and make it my meat and drink to do the will of my heavenly Father.

VI. After I have tasted the pleasures of my Father's house, O let me not go to feed

upon husks! And let nothing wear out the savor that I have of things heavenly, nor let the world part me and the blessed Redeemer.

VII. Whither shall I go from thee, O blessed Jesus, who hast the words and the gift of eternal life! All is in thy hands, and thou art the best of all Lords, who dost not rule us, but to bless us.

VIII. I will admire, and love, and praise my Lord; I will believe and trust in his tried mercy; I will rejoice and glory in his great salvation. And who shall pluck me out of his hands! What shall separate me from his love? My beloved is mine, and I am his. Thine I am, O Lord, and thine I will be, while I have my being.

IX. Yet, Lord of all power and love, I beseech thee to keep thy servant from falling; and preserve me in every time of danger. O do not suffer me to ruin myself, but pity my frailty and relieve my infirmity; and in thy hands let me be safe and never perish, but attain to everlasting life, through Jesus Christ, my Redeemer and only Saviour. *Amen.*

Meditation for Sunday evening, after receiving the Lord's Supper.

Having now, O my soul! received the holy sacrament of the Lord's Supper, it is necessary that we should carefully consider, and seriously renew our reflections upon the nature and end of this sacred institution: what is meant by it; to what purpose it was ordained; and what benefits and advantages are to be expected from it. For we know that if any one goes to the communion without considering the reason of that ordinance, and the very great concern he has in it; or without understanding the necessity and advantages of a Redeemer, he will certainly go with indifference, and of course return without the benefit that he might otherwise hope for and expect.

Therefore, that this, O my soul! may not be our case, let us well consider what account the holy Scriptures have given us of the condition we are in, not only with respect to this life, but to that which is to come. We are there assured that we are sin-

ners; that as such, God cannot take pleasure in us; and that should we happen to die before we are restored to his favor, we shall be separated from him, and be unchangeably miserable for ever. This consideration necessarily leads us to inquire how the nature of man came to be thus disordered, and prone to evil; for we must not imagine that the infinitely good God ever created man in such a state of corruption as we now see him to be in; but that he must have fallen into this deplorable condition since he came out of the hands of his Creator, of which we have the following account:

Our first parents, Adam and Eve, from whom all mankind descended, were created in the image of God, that is, holy and innocent, having a perfect knowledge of their duty, a command over their will and affections, and a power inherent, through God's appointment, to do what they saw fit to be done in this, their happy condition: they were placed in Paradise, as in a state of trial, with a promise of happi-

ness and immortal life if they would continue to love, fear, honor and obey their Creator; and they had also an express warning of the dreadful consequences of any future disobedience, and departing from their duty.

Yet for all this warning, through the temptation of the devil, they transgressed the commands of God, and by so doing, they did not only forfeit their right to the promise of eternal life and happiness, but also contracted such a blindness of the understanding, such a disorder in their will and affections, that all their posterity feel it to their sorrow, being made thereby subject to sin, the punishment of which is death and eternal misery.

Nevertheless, the greatness of this punishment, inflicted upon our first parents, enables us to judge of the nature and aggravation of their sin; for God, infinitely just and holy, could not inflict any punishment greater than their sin deserved; nay, after all this, God, of his great goodness, provided such a remedy, as that neither

they nor any of their posterity need be eternally miserable on account of their fall, except through their own fault by neglecting the way of rescue.

God promised a Redeemer, who should make full satisfaction to the divine justice for their transgression, and who should bruise the head or break the power of the serpent (the devil) who tempted them to sin. He promised that, upon condition of their hearty repentance and sincere obedience hereafter, they should be restored to the favor of God, and after death, to that life and happiness, which in their state of innocence was promised to them without ever tasting death: which privilege they had forfeited by their disobedience.

And now, O my soul, that we may be fully convinced of the necessity and blessing of a Redeemer, we ought to know and consider that our Saviour and Redeemer did not come until after mankind had been tried in all conditions; in a state of innocence under his own reason, and under the

law given by Moses, all which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. And because God decreed that without shedding of blood there could be no remission of sins, *Heb.* ii, 22; and it being impossible that the blood of any creature, or any mortal man, could atone for, or take away, the guilt and punishment due to sin, our gracious God, both to give to mankind the greatest token of his love, and at the same time to show how great his hatred to sin is, by the greatness of the punishment it required, sent his own Son to be a propitiation for our sins, that is, to make satisfaction to his justice, and to remove the just displeasure which he had declared against sinners. Upon this, Jesus Christ his Son, (blessed for ever be his goodness,) knowing how miserable the condition of all would be who should live and die under the displeasure of God, and of what inconceivable happiness they would deprive themselves, moved with compas-

sion for so great a calamity, undertook to obtain their pardon; and in order to this, he took upon himself human nature, that, as man, he might make a full and suitable satisfaction to the divine justice, offering himself a sacrifice for the sins of the whole world, and for the joy of delivering so many millions of souls from misery, he endured the death of the cross, and all the sufferings leading to it, which we find recorded in the holy Gospels. And it is by this meritorious sacrifice, that all mankind are restored to the favor of God, and put in a way of salvation; God having, for his Son's sake, promised to pardon all who shall repent of and forsake their sins, and bring forth fruits meet for repentance; and also to give his Holy Spirit to all who shall sincerely desire him; and lastly to make them eternally happy after death, if during this short state of trial, which is designed to amend our corrupt nature, they observe those rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Let us now, O my soul, rest here, and adore that infinite goodness of God, who did not overlook lost mankind, but sent his only begotten Son to redeem us, when he might, in strict justice, have required us to live up to the law of nature and reason, on pain of being for ever separated from his presence; but instead of that, has been graciously pleased to accept of our sincere, though imperfect obedience, and of our hearty repentance, when we have done amiss and have returned to our duty.

MORNING AND EVENING PRAYERS

FOR

EVERY DAY IN THE WEEK.

Sabbath Morning.

O THOU Lord of the Sabbath! enable us, on this morning of thy holy day, to worship thee in spirit and in truth. May we find it good to draw near to thee in prayer. We thank thee for the consecration of one day in seven to thine immediate service. This is the day which the Lord hath made; we will rejoice and be glad in it. Grant us thy gracious presence and blessing. Take off our thoughts from the vanities of time and sense, and place them upon divine and heavenly things. We would cease from our own works, as God on the seventh day did from his, and call the Sabbath a delight, the holy of the Lord honorable. We confess before thee, O God! our manifold transgressions. With

the leper under the law, we cry, unclean, unclean; and with the humble publican, God! be merciful to us, sinners. Like penitent Job, we would abhor ourselves, and repent in dust and ashes. O thou God of salvation! have mercy on us. We bless thee, O God! for our creation and preservation; for the kind care thou hast taken of us, from the commencement of our existence to the present moment. We thank thee especially for the gift of thy Son to a lost world, and for the method of salvation by him. What shall we render unto the Lord for all his benefits towards us? We will offer to thee the sacrifice of thanksgiving, and call upon the name of the Lord. We would present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. When permitted to wait upon thee in thine earthly courts, grant us thy blessing. Help us to "keep our feet, when we go to the house of God, and to be more ready to hear, than to offer the sacrifice of fools." Be with all thy worshiping as-

semblies every where this day. Give them fellowship with thee in thine ordinances, and, while in thy banqueting-house, may thy banner over them be love. Let none be disposed unnecessarily to forsake the assembling of themselves together, as the manner of some is. Impart unto the ministers of the Gospel a double portion of thy Spirit. May they show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Bless the Minister whom thou hast placed over us. Make him wise to win souls unto Christ. May this Sabbath be a spiritual birth-day to thousands. Open thou blind eyes, unstop deaf ears, and soften hard hearts. Instruct the ignorant, reclaim the wandering and edify thy people. We thank thee, gracious Father! for the mercies of the past night, and for the light and blessings of this holy morning. Let thy good providence preserve and defend us this day, and thy Holy Spirit guide and comfort us. Prepare us for all the duties and events of subsequent

life, and, especially, for death, judgment and a happy eternity. And now, O thou prayer-hearing and prayer-answering God! hear our supplications, and grant us an answer in peace through Jesus Christ; to whom, as the Lamb that was slain to redeem us to God by his blood, be blessing, and honor, and glory, and power for ever and ever. *Amen.*

Sabbath Evening.

Holy, holy, holy Lord God Almighty, which art, and wast, and art to come! thy name endureth for ever, and thy memorial unto all generations. Help us at the close of this thy holy day, to bow before thee with profound veneration. We thank thee for the Sabbath and its sacred privileges. Accept, through the mediation of the heavenly Advocate, our praises and thanksgivings; hear our supplications, and sanctify to us the instructions of thy word. May what we have this day heard, read and meditated upon, of a religious nature, deeply impress our minds and do us good.

If we have misspent or profaned in any degree thy holy day, pardon us, we beseech thee. May the services of thy people, in all parts of christendom, come up in acceptable remembrance before thee. Let what they have this day learned of God and his law, their depravity and ruin, Christ and his gospel, powerfully impress their hearts and influence their practice. May thy word, this day dispensed, be quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. Bless all thy churches. Build them up in the faith, order and purity of the gospel. May all who minister at thy holy altar be richly furnished for the services of the sanctuary, and be inspired with an ardent love for the souls of men. Bless thy servant who ministers in spiritual things unto us. May he be instant in season and out of season, laboring abundantly in word and doctrine, not teaching for doctrines, the commandments of men, but the pure word of

God. Grant success to all attempts to spread the gospel to the ends of the earth, and to save a perishing world. O Lord! graciously regard us, who are now worshiping before thee. Behold! we are vile, what shall we answer thee? Our sins are more numerous than the hairs of our heads, and testify against us. But, O Lord! enter not into judgment with us, for in thy sight shall no man living be justified. With the disciples of Christ, we pray, Lord! save us; we perish. O thou who art exalted to give repentance to Israel, and remission of sins, give us godly sorrow, which worketh repentance to salvation not to be repented of. Pardon us, we beseech thee, O God! and accept us in the Beloved. We thank thee, heavenly Father, that thou hast so tenderly loved us, as to give thine only begotten Son to die for us. Praised be thy name, that eternal redemption may be obtained through the blood of sprinkling. We give thee thanks, O God! for the blessings of life, and of the past day in particular. We commit ourselves

into thy hands for keeping this night. O thou Shepherd of Israel, who never slumberest nor sleepest! May we lie down to rest in peace and safety, and in favor with God and man. Having been refreshed with sleep, bring us to behold the morning, rejoicing in its light, and in thy loving kindness. Ever may we act in thy fear, and live to thy glory. When the evening of life shall arrive, and we are called to close the day of toil and trouble, may we fall asleep in Jesus, and, in the morning of the resurrection, awake to a glorious and blissful immortality. Hear our prayer, O Lord! give ear to our supplications; in thy faithfulness answer us, and in thy righteousness. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. *Amen.*

Monday Morning.

Our voice shalt thou hear in the morning, O Lord; in the morning will we direct our prayer unto thee, and will look up. Lord! teach us to pray in faith, for

he that cometh to God must believe that he is, and that he is a rewarder of them who diligently seek him. O thou eternal Father! we have sinned against heaven and before thee, and are no more worthy to be called thy children. We have acted the part of prodigals. We have strayed far from our heavenly Father's house, and wantonly rioted in the vanities and follies of the world. We would repent and return; and, O! have compassion upon us. Hide thy face from our sins, and blot out all our iniquities. Enable us to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Fulfil in us all the good pleasure of thy goodness, and the work of faith with power. Help us to set our affections on things above, and to withdraw them from things on the earth; and to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor

steal. Ever may we live mindful of the day of judgment, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. Bless all our dear absent friends and connections with the same favors we ask for ourselves. Forgive our enemies, and reward our benefactors. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Rectify every thing which is amiss in the Christian church, in doctrine, practice, and discipline. Give unto them who mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Have compassion, O God! upon impenitent sinners. Show them that they stand on slippery places, and turn their feet unto thy testimonies, before they are beyond the reach of mercy, where no place for re-

pentance can be found, though they seek it carefully with tears. O! pluck them, we beseech thee, as brands out of the burning, and save them from everlasting destruction. Bless our highly favored country. May it ever be the residence of freedom, peace, and happiness, and a safe retreat for the persecuted and oppressed. Make all who are in places of public trust faithful to the public interest. Bless, we pray thee, the whole family of man with knowledge, righteousness, and salvation. O thou God of mercies! we thank thee for the blessings we have enjoyed. Thou hast been to us a bountiful benefactor. We have been fed, and clothed, and sustained by thee. And we are under ten thousand obligations of gratitude to the Father of mercies. We praise thee, that thou didst keep us during the silent watches of the night, and hast lifted upon us the light of this new day in circumstances of comfort. Be with us during this day, and all our earthly existence. Guide us in the path of duty and salvation. As our Lord has

taught us, so we pray, Our Father, who art in heaven! &c. *Amen.*

Monday Evening.

Almighty God and most merciful Father! we adore thee as a being possessed of all possible perfections, excellence, and glory. Who is like unto thee, O Lord! glorious in holiness, fearful in praises, doing wonders? We approach thee through Jesus Christ, who is Mediator between God and man. In the name of our great High Priest, who is passed into the heavens, we would come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. We thank thee, O Lord! that thou didst make man with such noble powers of body and mind. But, we have to acknowledge the apostacy of the human race. The crown is fallen from our head: woe unto us that we have sinned. Our hearts by nature are deceitful above all things, and desperately wicked. O, wretched are we! who shall deliver us from the body of this death! Our flesh

trembleth for fear of thee, and we are afraid of thy judgments. Praised be thy name, that thou hast not cut us down as cumberers of the ground, but that we have still a standing in thy vineyard. Thou art waiting to be gracious, and calling by the voice of providence and the glorious gospel, saying, Turn ye, turn ye, for why will ye die. O that we might obey thy calls, turn and live! Give us repentance towards God, and faith towards our Lord Jesus Christ. May we have the blessedness of that man whose iniquities are forgiven, and whose sins are covered. Enable us so to exercise ourselves as to have always a conscience void of offence towards God and towards man. O Lord! graciously regard those who are in a state of impenitence. Teach transgressors thy ways, and let sinners be converted unto thee. Quicken those who are dead in trespasses and sins. Bless the aged. Support them in the decline of life, and let the evening of their days be tranquil and happy. Command thy blessing upon the

middle aged and the rising generation. May parents command their children and their households after them, that they may keep the way of the Lord, to do justice and judgment. Comfort Zion, make her wilderness like Eden, and her desert like the garden of the Lord, that joy and gladness may be found therein, thanksgiving, and the voice of melody. Great Author of our being and blessings! we thank thee for the favors which thou hast been pleased to bestow upon us. From thine inexhaustible fullness, our daily wants have been supplied. We bless thee for the wonders of redeeming love, for the overtures of mercy, and for the day and means of grace. Make us wise unto eternal life. Help us to choose that good part, which shall never be taken away from us. We thank thee, O Lord! for the protection and blessings of another day and evening. We now commit ourselves, soul and body, into thy keeping for this night. May thy holy angels encamp around our habitation, and defend us. Bring us in safety to see

another day, prepared for its duties and events. Guide, guard, and bless us in this state of trial, and at death receive us to mansions of glory, through the atonement and intercession of Jesus Christ. Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

Tuesday Morning.

O thou high and lofty One that inhabitest eternity, whose name is Holy! praised be thy name, though thou art exalted as God over all, blessed for evermore; yet thou dost condescend to dwell with those, who are of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite. O Lord! in thine infinite condescension look down upon us, now prostrate before thee. We humbly confess all our iniquities and guilt. We have erred and strayed like lost sheep.

When we have known our Master's will, we have not been careful to perform it, and therefore deserve to be beaten with many stripes. O Lord! have mercy upon us miserable sinners. Spare thou us, who confess our faults. Let us know the plague of our hearts, and see what evil dwells within us. Give us the deepest penitence for sin; for a broken heart, O God! thou wilt not despise. May we think on our ways, and turn unto the Lord, from whom we have so ungratefully revolted. O for an interest in Christ, whose blood cleanseth from all sin. We would go unto the glorious Saviour, who hath said, Come unto me all ye that labor and are heavy laden, and I will give you rest. Enable us at all times to possess the temper of christians, that we may manifest ourselves to be the disciples of the meek and lowly Jesus. O thou compassionate Father in heaven! be pleased to extend thy grace to the whole family of man. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Let the

gospel be preached to every creature under heaven, and be effectual to their conversion and salvation. Give to the ministers of the Gospel, ardent zeal in their Divine Master's service, and eminent success in their high calling. We give thee thanks for thy manifold goodness in redemption. We praise thee, O Lord, for the news of eternal life, published in the gospel; that we are come not unto mount Sinai, that burns with fire, and threatens death; but unto mount Zion, which proclaims mercy to every penitent. We bless thee, too, for the bounties of thy daily providence.—Surely goodness and mercy have followed us all our days. We render thee thanks for the mercies of the night past. We laid us down and slept; we awaked, for thou, Lord! hast sustained us. Go forth with us, we beseech thee, in the concerns of this day. Prosper us in our lawful undertakings. Guide us by thine unerring wisdom, all the days of our pilgrimage, and enable us at death to depart this life in the triumphs of a christian hope. And when

absent from the body may we be present with the Lord, and be permitted to celebrate for ever the praises of redeeming love. All which we ask in the name, and through the mediation of Jesus Christ; to whom, with the Father, and the Holy Spirit, be equal and everlasting honors. *Amen.*

Tuesday Evening.

Supremely great and ever glorious Lord our God! before thee angels, veiling their faces, bow and worship. Permit us, who dwell on thy foot-stool, unworthy as we are, to approach thy sacred Majesty's presence, at this time, through the atoning blood of Jesus. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to show forth thy loving kindness in the morning, and thy faithfulness every night. Blessed be God, who hath preserved us in our going out and coming in, the day past, and who daily loads us with benefits. We have been the recipients of the Divine bounty continually, and we would gratefully ac-

knowledge the hand that has supplied us. Take care of us, O Lord! this night. Keep us as the apple of thine eye. Hide us under the shadow of thy wings. May we commune with our own hearts upon our beds, and meditate upon thee in the night watches. Bring us to behold the light of another day, better prepared to serve thee than ever yet we have been. Be with us in all subsequent life. As thou hast guarded and blessed us in infancy, in youth, and in riper years; so do thou continue to be our Guardian and Benefactor. While we rejoice that thou hast given us birth and education in a land of gospel light and liberty, may we not abuse our exalted privileges and blessings. O Lord! we confess that we have ill-requited thee for thy goodness. We have been disobedient children. We have violated thy precepts, and despised thy mercy. Our trespasses have reached unto the clouds, and cry aloud for vengeance to be executed upon our guilty heads. It is thine amazing, thine infinite forbearance that keeps us out of hell. Look

in mercy upon us, O God of mercy! Turn us, and we shall be turned; draw us with the cords of thy love, and we shall run after thee; mould us into thine image, and we shall be holy. Lord! lift thou up the light of thy countenance upon us, and put gladness into our hearts. Ever may we act as accountable creatures, and faithfully discharge the duties of our several stations and relations in life. May we be dead to this world, and alive to God and divine things, and always live prepared for death, judgment, and eternity. Bless the whole christian church, of whatever denomination. Purge it from corruptions, heal its divisions, and increase its numbers. Pour out thy Holy Spirit, and revive pure religion, and undefiled before God and the Father, in this place. Let converts to Jesus be multiplied, and let many be added to the church, who shall finally be saved. Bless thy servant, who labors among us in word and doctrine. Make him faithful and successful, as an ambassador of Christ. Have compassion, O Lord! upon the whole

family of man. By thy all-conquering grace suppress all vice, error, and delusion. Plant Immanuel's standard in every land. Let thy word have free course and be glorified; and let the earth be full of the knowledge of the Lord, as the waters cover the sea, and let all flesh see thy salvation. And glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Wednesday Morning

O thou God of the morning, as well as of the evening! help us to worship and bow down, to kneel before the Lord our maker, and to offer unto thee a sacrifice of praise and prayer. Thou hast prepared thy throne in the heavens, and thy kingdom ruleth over all. We rejoice that thou hast proclaimed thyself the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means

clear the guilty. O Lord! what is man, that thou art mindful of him? and the son of man, that thou visitest him? We confess we are but sinful dust and ashes. We have gone away from our Maker, and practically said, depart from us, for we desire not a knowledge of thy ways. If thou, Lord! shouldst mark iniquities, O Lord! who shall stand? But there is forgiveness with thee, that thou mayest be feared. Remit unto us all our sins, and be at peace with us in the blood of Christ. Dwell in us by thy Spirit, and cause the sacred fire of holy affection to flame in our hearts. Work in us, O God! both to will and to do of thy good pleasure, that we may work out our salvation with fear and trembling. Ever may it be as our meat and drink to do the will of our Father in heaven; and ever may we resemble those blessed spirits above, whose love is most ardent, and whose obedience is most perfect. In all that we do, may we aim to promote the glory of God, and to diffuse happiness around us. And may our path be as the

shining light, which shineth more and more unto the perfect day. O Lord! as thou hast directed us, so we would make intercessions for all men. Cause thy churches to revive, and shoot forth as the branches of Lebanon, and kings to become nursing fathers, and queens nursing mothers to the whole Israel of God. Roll on the golden age of light and love, when the holy and happy kingdom of Christ shall embrace the great family of man. Bless the ministers of religion. Give them the heart of the pious, the tongue of the learned, and the zeal of the faithful, and let their labors not be in vain in the Lord. O thou sovereign Ruler among the kingdoms of the earth! we pray thee to bless all nations, especially the land in which we live. Endue the President of these United States with patriotic principles. Ever may he know what the American Israel ought to do, and have an invincible desire to promote the highest prosperity and happiness of this great nation. Make all our officers peace, and our exactors righteousness.—

May our judges honor justice in our courts of judgment. Accept, O Lord! our acknowledgments for all favors bestowed upon us. We thank thee for the capacities, intellectual and moral, with which thou hast endued us. We rejoice in the overtures of mercy, made us in the gospel, and in the weighty motives to persuade men to embrace the Saviour and live. We bless thee for the guardian care thou didst exercise over us the last night. O thou Shepherd of Israel! praised be thy name, that we were preserved, while others slept the sleep of death, that no distressing accident befel us, and that thou hast opened upon us the eye-lids of the morning in circumstances so favorable. We commit ourselves into thy hands for keeping this day, as unto a faithful Creator. To thee belong the issues of life and death. Give us grace to do all the work of the day in its day. May we persevere in well doing unto the end of life, and receive a crown of glory that fadeth not away. All which we ask in the name of our ascended and glorified

Mediator. Now unto the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, be glory for ever.—*Amen.*

Wednesday Evening.

Eternal and unchangeable God! we adore thee as the supreme Majesty of heaven and earth. All nations before thee are as nothing; and they are counted to thee less than nothing and vanity. Hearken unto the voice of our cry, our King and our God! for unto thee we will pray. We acknowledge, O God! the depravity of our natures; our sins have risen, as mountains, to separate between thee and us. We are polluted from the crown of the head to the sole of the foot; there is no soundness in us. Whither, O Lord! shall we go for cleansing? Wash us from sin and uncleanness in that fountain, opened to the house of David, and to the inhabitants of Jerusalem. Though our sins be as scarlet, may they be white as snow; though they be red like crimson, may they be as wool. May we abhor that which is evil, and cleave to that

which is good. May we be fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer. Divest us of pride, and clothe us with humility, and make us partakers of the inheritance of the saints in light. We thank thee for thy written word, and that the law of the Lord is perfect, converting the soul; that the testimony of the Lord is sure, making wise the simple, more to be desired than gold, yea, than much fine gold; sweeter than honey, and the honey comb. We bless thee for a preached gospel, and that it is the wisdom of God and the power of God unto salvation, to every one that believeth. May grace be with all them that love our Lord Jesus Christ in sincerity and truth. May thy professing people be much in prayer, that they may obtain a blessing for themselves and a sinful, deluded world. Bless the ministers of religion. Make them burning and shining lights in thy golden candlesticks. Endue them with wisdom, prudence, and holy zeal. Bless the great

council of our nation. Rule in the hearts of our rulers. May all who take part in civil affairs, be just, ruling in thy fear. Mercifully regard all the interests of our country, domestic and foreign. Exercise compassion towards all people that dwell upon the face of the earth. Oh! let the wickedness of the wicked come to an end; but establish the just. Comfort all that are in trouble and affliction. Relieve the wants of the poor and needy, sustain those who are languishing on beds of sickness and sorrow, convert the unconverted, save the perishing, and fill the earth with thy glory. Bless our family with all needed temporal and spiritual favors. Let our lives, health, and happiness, be precious in thy sight. May the return of night remind us of the night of death, and that soon we must close our eyes upon all things here below. We praise thee for the protection, the supplies and comforts of another day. To thy merciful care we commend ourselves this night. Defend our persons, dwelling, and possessions. May we awake

in the morning, and be still with God. Be pleased, O Lord! to accept this our evening service in the name of the blessed Jesus; to whom be praises everlasting. *Amen.*

Thursday Morning.

O thou who hearest prayer, and unto whom all flesh should come! graciously assist us to call upon thy great and holy name this morning. O Lord! thou art incomprehensible in thy nature, infinite in thy perfections, and unwearied in thy goodness. Thy providential care extends to all thy creatures. The Lord is good to all, and his tender mercies are over all his works. We acknowledge the purity, equity, and fitness of thy laws, and the clemency of thy government. We acknowledge the grace and glory of thy gospel, and the freeness, and the richness of thy salvation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. But, alas! we have forsaken God who made us, and lightly esteemed the Rock of our salvation.

We have been wise to do evil, but to do good, we have had no knowledge. O Lord! righteousness belongeth unto thee, but unto us confusion of face. We humbly pray thee, lay not judgment to the line, nor righteousness to the plummet; for in thy sight shall no man living be justified. Forgive us, we beseech thee. Impress thine image upon us, and make us the monuments of thy mercy, and the trophies of thy victorious grace. Break the fatal enchantment of sin, that holds down our affections to this world. Enkindle within us a flame of divine love, that shall never be extinguished. O for more love, faith and hope. Extend thy compassions to all men. Enlighten the Gentile world with a knowledge of the truth. May the Son of righteousness arise upon them with healing in his wings. Let the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose. Let Zion share in the blessings of her Lord and Saviour. We rejoice that the church lies near thy heart, and that

her name is engraven on the palms of thy hands. Furnish all the churches with suitable guides. Give unto all destitute flocks, pastors after thine own heart—men of understanding and piety. May the ministers of the Gospel cry aloud and spare not, lift up their voice like a trumpet, and show thy people their transgressions, and the house of Jacob their sins, and thus clear their own skirts from the blood of souls. O thou great Fountain of love! compassionate all those who are persecuted, enslaved, or in prison. Pity the sick and the afflicted, the poor and the needy, the tempted and the disconsolate, the widow and the fatherless. May thy blessings, O Lord! rest upon our family, as it did upon the house of Obed-edom, where the ark of the Lord dwelt; and may all who appertain to it belong to the household of faith, and be numbered with thy jewels, when thou shalt make them up. We thank thee for the mercies of our lives, which demand our unfeigned gratitude. Thou hast soothed our sorrows,

healed our diseases, and richly supplied our wants. Praised by thy name for the blessings of the night, that our repose was quiet and undisturbed, and that thou hast caused the day-spring to know his place. This day grant us thy presence, shield us from all dangers, and administer to our temporal and spiritual necessities. Be with us and bless us all the days we are permitted to live upon the earth: and when we drop this veil of flesh, may our souls rise to regions of eternal blessedness and glory. This our morning sacrifice we offer in the name of thy beloved Son, our great High Priest above, to whom be rendered unceasing praises. *Amen.*

Thursday Evening.

Most merciful Father in heaven! thee we adore as the God of nature, providence and grace. Thou makest the outgoings of the morning and evening to rejoice. We would this evening approach thee with reverence and godly fear. And, O! let not our hearts be far from thee while

we draw nigh unto thee with our mouths, and honor thee with our lips. We have reason, O Lord! with shame, remorse, and the deepest contrition, to confess our sins. We have forsaken thee, the fountain of living waters, and hewed out to ourselves cisterns, broken cisterns, that can hold no water. We have abused thy gifts, despised thy goodness, and disobeyed thy commandments. Like Ephraim, we would bemoan ourselves with penitential grief and sorrow. Ever may we exhibit the humility which becomes offenders, for God resisteth the proud, but giveth grace unto the humble. Let us not be conformed to this world, but may we be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. O thou beneficent Parent! write laws of gratitude upon our hearts for thy varied goodness. Thou hast daily loaded us with benefits. Thy munificence hath spread our tables, supplied our wants, and given us all things richly to enjoy. Goodness and mercy have

followed us during all our pilgrimage. We thank thee for the riches of thy grace in Christ, and for that crown of glory which waits all true believers. Have compassion, O Lord! upon the careless and secure. May the transcendent excellencies and glories of the Son of God, and of the mediatorial kingdom, attract their attention, and lead them to embrace Christ as their Redeemer and Saviour. Comfort the afflicted, confirm the doubting, cheer the disconsolate, and sustain the aged under their infirmities. Arise, O God! and have mercy upon Zion. Lengthen her cords, and strengthen her stakes. Pour out thy Spirit, and cause that there may be a general revival of religion. We thank thee that thou hast revived thy work in so many places, and that such multitudes have been born into the kingdom of thy dear Son. O let there be a revival of religion in this place. May thy ministering servant among us be greatly blessed as an ambassador of Christ. Touch his heart as with a live coal from off thine altar, and

enable him to dispense the oracles of God with faithfulness and success. And may many persons who are now dead in trespasses and sins, be quickened, and made spiritually alive. O Lord! we humbly thank thee for the favors of the past day. Afford us protection this night. May no evil come nigh our persons or habitation. Let us lie down upon our beds pardoned and accepted. Grant us sweet communion with thee in the watches of the night. May our sleep be refreshing, and not that of death. In the morning may we arise in health and activity. Cause that the voice of rejoicing and salvation may ever be heard in our tabernacle. O thou glorious God! deliver our souls from death, and our eyes from tears, and our feet from falling. And when our days shall be numbered and finished, like good old Simeon, let us depart in peace, our eyes having seen thy salvation. Now, to him who loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. *Amen.*

Friday Morning.

O thou, who art the Most High over all the earth! before thee all holy creatures prostrate themselves and worship. And thou art worthy, Lord! to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created. We come this morning to pay thee homage as our Creator, Preserver, and Benefactor. We rejoice that Christ has come into the world to save sinners, and that his doctrines are pure and spiritual, his example amiable and godlike, and his sufferings and death an expiatory sacrifice for sin. When we consider the excellence of thy nature, the holiness of thy law, and the riches of thy grace, we have reason to be overwhelmed with confusion at the remembrance of our ingratitude, our transgressions of thy law, and our disregard of thy glorious character. By our sins we have become obnoxious to thy justice. But thou hast not forgotten to be gracious. Turn us, O God!

and cause thy face to shine, and we shall be saved. Set us as seals upon thine heart; as seals upon thine arm. We would aspire after a perfect likeness to the moral image of God, and be followers of them who, through faith and patience, inherit the promises. Show favor, O blessed God! to all ranks and descriptions of persons. We plead for Zion. Cause a glorious accession to be made to thy churches. Let all who have named the name of Christ, depart from iniquity. While in this wilderness, direct them by the fiery, cloudy pillar, and give them the manna from heaven, and the streams of the smitten rock. May their holy purposes and resolutions, their works of faith, and labors of love, and patience of hope, in our Lord Jesus Christ, be recorded in thy book of remembrance as a memorial in their behalf. Extend the golden sceptre of mercy to a world lying in wickedness. Enlarge the kingdom of the Prince of peace, and diffuse christian knowledge and happiness to the utmost bounds of the earth. Smile upon this

nation. Preserve us from war, pestilence, famine, and every evil thing. Bless our family in particular. And may we all belong to the household of faith, and to the family of heaven. We thank thee, O Lord! for all social favors, and domestic enjoyments. We bless thee that thou hast kept us during the night; that we were preserved from devouring flames, from the pestilence that walketh in darkness, and from the sleep of death. We praise thee that we see the light, and enjoy the comforts of another day. Compass us about as with a shield, and preserve us in our going out and coming in, at all times, and in all places. Prosper us in the lawful work of our hands, and provide for our returning wants. May we persevere in well-doing till we arrive at the celestial Zion, and are permitted to serve God day and night in his temple above. Now to him that is of power to establish us according to his gospel, and the preaching of Jesus Christ, to God only wise, be glory, through Jesus Christ, for ever. *Amen.*

Friday Evening.

O Lord our God! help up us this evening to worship thee in the beauty of holiness. Thou hast never said to the seed of Jacob, Seek ye my face in vain. We would, therefore, call upon thy great and holy name, believing that thou art, and that thou art a rewarder of them who diligently seek thee. O Lord! we confess our sins of omission and commission. We have pursued too much the pleasures, honors, and splendors of the world. How often have we offended in thought, word, and action! How stubborn have been our wills, how vain our thoughts, and how earthly our affections! Our hearts cleave to the dust. We would feel that we have offended, and that there is no help in ourselves. We would hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. Remember not the sins of our youth and riper years; but blot out all transgressions, and give us the peace of God, which passeth all understanding.

O thou Physician of souls! heal our spiritual maladies; restore us to health and soundness, and to the joy of thy salvation. Teach transgressors thy ways, and turn the disobedient to the wisdom of the just. Suffer not those who are rich in this world, to be high-minded, and to trust in uncertain riches, but in the living God, who giveth them all things richly to enjoy. May they do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. Make all the poor in this world rich in faith, and heirs of the kingdom. May every christian society flourish in knowledge, holiness, and peace. Build thou the waste places of Zion. Give unto all destitute flocks pastors after thine own heart. Let thy priests be clothed with righteousness; and let thy saints shout for joy. Send forth heralds of salvation, to plant churches in the region of darkness and the shadow of death. Guide in the public

councils of our nation; over-rule all our civil affairs for thy glory. Make all our colleges nurseries of piety, as well as of useful knowledge. Cast into them the salt of grace, that from these fountains may issue streams which shall make glad the city of our God. Thanks to thy name, all gracious Father! for the blessings of thy good providence; that thou hast watched over us with paternal care, preserved us in existence, and afforded us a competence of the good things of this life. We would rejoice that Christ has died to redeem us, and that thou hast accepted his atoning sacrifice. We thank thee for the blessings of another day, that thou hast preserved us amidst dangers, that we are still in the land of the living, and in the enjoyment of health, liberty, and safety. O thou Guardian of men! take our family under thy protection this night. May our dwelling place be a safe and quiet habitation. May the shadows of the evening remind us of the night of death, and the importance of preparing for it. Bring us to see the

light of a new day, rejoicing in the loving kindness and tender mercy of our heavenly Father. May our days on earth be happy, and our eternity joyous. And glory be to God the Father, and to the Son, and to the Holy Ghost. *Amen.*

Saturday Morning.

O God! thou art our God, early will we seek thee; our fathers' God, and we will exalt thee. We would rejoice that in every thing, by prayer and supplication, with thanksgiving, we are to make known our request unto God. We acknowledge, O Lord! that we have sinned against the light of nature, and against thy written law and gospel. We have been vain in our imaginations, and our foolish hearts have been darkened. We have been lovers of pleasure more than lovers of God. And, by our iniquities, we have exposed ourselves to thine everlasting displeasure. But, behold, O God, our Shield! and look upon the face of thine Anointed, and have mercy on us. May the blood of Christ, who

through the eternal Spirit offered himself without spot to God, purge our consciences from dead works, to serve the living God. Search us, O God! and know our hearts; try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting. Permit us not to spend the golden hours of time in the pursuit of vanity, but excite us to live as citizens of the spiritual Jerusalem, and to form our hearts and lives to the temper and manners of the heavenly world. Jesus, thou son of David! have mercy upon all men. Graciously regard those who are dead in trespasses and sins. Come, O Breath! and breathe upon these slain, that they may live. Teach the moralist the necessity of vital godliness, and the hypocrite the deceitfulness of his heart, that he may stand amazed. Accomplish all thy predictions relative to the latter day glory of the church. May a way be opened for the introduction of the gospel into all lands. Let the pagans, who know nothing of God, Christ, and the Bible, renounce their idol-

atry, and embrace the religion of the gospel. Let the Mohammedans, who now take the Koran for their guide, cease to follow their delusions, and may they receive the Sacred Scriptures as heavenly oracles, and as the standard of their faith and practice. May the Jews, who now reject the Saviour, ere long believe in him as the Messiah of the Scriptures, to their everlasting joy and salvation. May all the Papists give up their varied superstitions, and worship God in the purity and simplicity of the gospel. And may all errors and false religion be done away. We rejoice that thy immutable promise and attributes are pledged for the accomplishment of thy predictions in reference to Zion. To this end bless all exertions that are making for the advancement of thy glory, and the salvation of men. O that christians would arise and obey the command of their ascended Saviour, Go ye into all the world, and preach the gospel to every creature. We bless God for the religious instructions afforded us. We thank thee, that thou

didst, at sundry times, and in divers manners, speak in time past unto the Fathers, by the prophets, and in these last days hast spoken unto us by thy Son Jesus Christ, and his apostles. Ever may we take thy word as a lamp unto our feet, and a light unto our path. Glory to God in the highest, for a plan of redemption, and the overtures of grace in the gospel. O! let us not despise the proffers of salvation, and reject a crucified Saviour. We praise thee for the mercies of the night; that while many were full of tossings to and fro unto the dawning of the day, we enjoyed quiet repose. Cause us to hear thy loving kindness in the morning, for in thee do we trust; cause us to know the way wherein we should walk, for we lift up our souls unto thee. Establish thou thy covenant with this family, for an everlasting covenant, even the sure mercies of David. Prepare us for the vicissitudes of this mortal state, and when we come to die, may we die in the Lord, and be blessed for ever. Be pleased, gracious God! to accept our

persons and services in the Beloved. Now blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. *Amen.*

Saturday Evening.

Infinitely powerful and glorious God! in the name of our great High Priest, who is passed into the heavens, we draw near unto thee this evening. May we come unto thee, as children unto a father, who is able and ready to assist them. Indite our petitions for us, and enable us to present them before thee in faith. Thy throne, O God! is for ever and ever; the sceptre of thy kingdom is a right sceptre. We adore the wisdom of thy purposes, the holiness of thy ways, and the riches of thy grace. We rejoice that in Christ Jesus mercy and truth are met together, righteousness and peace have embraced each other. Where sin hath abounded, grace can now much more abound. Deal with us according to the tenor of thine everlasting covenant of grace. Wash away our sins in the

blood of the immaculate Son of God, that we may be presented spotless before thy throne in glory. Subdue our vile passions, and make us willing captives of the Prince of peace. May the same mind be in us, which was also in Christ Jesus. Let us die daily unto sin, and live unto God. May we walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil; and may we not be weary in well doing, for in due season we shall reap, if we faint not. Graciously regard, O God! all the sons and daughters of affliction. Be thou a Father to the fatherless, and a Judge of the widows in thy holy habitation. Give redemption to captives, loose the bands of wickedness, undo heavy burdens, and let the oppressed go free. Pity the sick, and heal their diseases. Furnish the destitute with food and raiment. Be a guide to them who travel by sea or land. Give to all, repentance, pardon, and salvation. Bless our American republic. We thank thee for our constitutions of government; that our rulers are

of ourselves, and our governors proceed from the midst of us. We thank thee for all our civil, religious, and literary privileges; and that thou hast given us a good land, and crowned it with many blessings. Thou hast not dealt so with any nation. May our country continue to be under the care of thy watchful providence. May we be a holy, that we may be a happy people. May all our friends and relatives be the objects of thy favorable regard. Let them be enriched with the blessings of thy heavenly grace. May Zion awake and put on her strength; arise, shake herself from the dust, and put on her beautiful garments. Preserve the church from all dangers within and without. Extend her boundaries from sea to sea, and from the river to the ends of the earth. Make all the ministers of religion faithful and zealous. Give them the tongue of the learned, that they may know how to speak a word in season to them that are weary. Let the heathen, now shrouded in the gloom of moral death, be irradiated with the light

of the gospel. O Lord! how long shall darkness, ignorance, and superstition, so awfully reign? Arise, O thou most mighty! in thy strength, and convert, and save a perishing world. Now, Lord! what wait we for? Our hope is in thee. We thank thee, thou Guardian of man! for the salvation and blessings of another day and week. Watch over us for good this night. Let thy holy angels pitch their tents around our habitation, and may we dwell in security. Prepare us for the duties and services of thy holy day. May it be a season of refreshing from the presence of the Lord. Dispose all our changes in mercy, and when time with us shall be no longer, receive us to mansions of eternal blessedness. Now to the Lamb that was slain to redeem us to God by his blood, be power, and riches, and wisdom, and strength, and honor, and glory, and blessing for ever.—*Amen.*

A Prayer under grievous Pains.

O Lord, thou art a merciful God, and dost not afflict willingly, nor grieve the children of men; when the necessity of our case calls for sharp applications, thou chastisest us for our profit, that we may be partakers of thy holiness. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law! O that it may be in much mercy to the soul of thy servant, that thy hand is so hard upon him at present! Now that thou hast cast him into the furnace, O that it may be a means to purge out his dross, and to fit him for thy acceptable use and service. O that he may learn such things in the school of affliction, as may stand him in stead, and do him good for ever.

But thou, O God of consolation, who knowest our frame, and how little it is that we can endure, though it be so much that we deserve, be pleased to remember him in mercy; and make his sufferings less, or thy grace in him, and his patience and

spiritual strength, greater than all his sufferings. O take the load off him, or lighten it to him, or enable him to bear what thou art pleased to lay upon him. Lord, all his desire is before thee, and his groaning is not hid from thee. Regard his affliction when thou hearest his cry; and enter not into judgment with him according to the desert of his sins; but according to thy mercy remember thou him, for thy goodness' sake in Jesus Christ. Gracious Father, sanctify to him what thou hast laid upon him, that the present sore evil may have a comfortable issue, and work for his spiritual and eternal good; and the Lord support, and bear him up under it, and bring him safe and happy out of it, to the rejoicing of thy servant, and the glory of thy name; and however thou shalt deal with him, O good Lord, suppress all his repinings at thy dealings, that he may not so sin as to charge God foolishly, who never does the thing but what is most righteous and fit to be done; yet nothing but what thy servant shall once

have cause to bless and praise thee for doing; but teach and help him to glorify God in the time of his visitation, by his humble submission to thy will, his patient abiding to thy hand, and his faithful reformation under it, that thou mayest return with the visitations of thy love, and restore ease and comfort to him, and show him the joy of thy salvation, for thy own mercy's sake in Jesus Christ.—*Amen.*

A Prayer under dangerous Sickness.

O Lord God Almighty, and ever blessed, in whom we all ever live, and move, and are; we acknowledge it is of thy mercies we are not consumed, because thy compassions fail not. If thou hadst, long before this time, cut us off in our sins, and shut us up under final despair of thy mercy, yet righteous hadst thou been, O Lord; and how justly mightest thou now refuse to hear us calling upon thee in our prayers, as we so often have refused to hear thee calling upon us by the motions of thy Holy Spirit; but thou art God, and not man;

and thy thoughts are not as our thoughts, nor thy ways as our ways; but as the heavens are higher than the earth, so are thy thoughts and thy ways above ours. Thou art our refuge and strength, and present help in time of need and trouble; in which times thou hast commanded us to call upon thee, and hast promised to hear us, and to give us cause to praise and glorify thee for thy goodness and mercy to us.

And now we come to thee, O Lord our God, in behalf of this thy servant, who lies here in a low and distressed state, under thy afflicting hand. Look down, we beseech thee, mercifully upon him; and be thou gracious and favorable to him, according to the multitude of thy tender mercies in Christ Jesus; though in great danger, yet if thou wilt, O Lord, thou canst set him up, and make him whole; if thou but speak the word, the thing will be done. And in submission to thy most wise disposal of all things, we would beg this mercy at thy hands, that thou wouldst be pleased to rebuke his disease, to remove

thy stroke, and cause the bitter cup which thou hast given him to pass away from him, and make him a way to escape out of the affliction that is upon him; and to this end, that thou wouldst direct to the means proper for his help, and command a blessing upon them to promote his recovery. Spare him, good Lord, and restore him, if it be thy will, that he may have a long time to work out his salvation, and be more useful in his place, and do more good in his generation; or however thou shalt be pleased to deal with him as to the concerns of his body, which we pray may be in a way of gentleness and tender mercy; yet Lord, let his soul be precious in thy sight; and may this sickness of his body be for the health of that immortal better part, to promote his everlasting salvation.

O give him a right discernment of the things belonging to his peace, before they be hid from his eyes; show him what he is to do; enable him for the doing of it, that he may have sound peace with God, through Jesus Christ; give him true repentance

towards God, and right faith in the only Saviour of the world; wash and cleanse his soul with the blood of thy Son, and the graces of thy Spirit, that it may be delivered from all defilements it has contracted in this present evil world, and be found safe and happy in the hour of death, and in the great day of our Lord Jesus Christ. Fit him, O Lord, for living or dying, whatever in thy wise and righteous providence thou hast designed for him, that it may be unto him, Christ to live, and gain to die; that in all, he may find cause to glorify thy name, still experiencing thy gracious goodness to him in the Son of thy love; if thou shalt please yet to release him from his bed of languishing, to live longer upon earth, O that he may live to thee in thy fear, and to thy praise, and do thee better service, and bring thee greater glory; or, if thou hast determined that this sickness shall be a sickness unto death, and this visitation his last visitation, prepare him, O merciful God, by thy grace, for thy blessed self; and grant him a safe and

comfortable passage out of this wretched life, to an infinitely better, through the merits and mediation of thy beloved Son, our only Saviour, Jesus Christ. *Amen.*

A Prayer under lingering Sickness.

O Merciful God, thou hast long kept thy servant under thy chastening hand; thou hast made him acquainted with grief, and his sickness is become even his own familiar companion; yet O blessed Lord, grant that we may not think it long to wait thy leisure, who art pleased to wait so long for the return of a sinner; and who art very pitiful and of tender mercy, having kind intentions, even in thy bitter dispensations; yea, thou chastenest whom thou lovest, and scourgest every son whom thou receivest. Teach him, O gracious Father, to see love in thy rod, as well as justice in all thy dealings, that he may humble himself under thy mighty hand, and also think it good for him to be afflicted; and patiently wait for the Lord, in hope of good out of this

evil, and at last a happy conclusion of the long visitation. Blessed be thy name, O Father of mercies, that thou dost not pour out all thy wrath; but in judgment rememberest mercy, to make the affliction supportable, giving some ease and relaxation from torturing pains, and mingling many sweet ingredients with this bitter cup. O make him so sensible of thy kindness and love, that he may be not only contented, but thankful under thy hand.

Yet, that his faith may not fail, nor his patience be wearied out, return, O Lord of love, at the last, and give thy servant a discharge from this warfare; and say to the affliction, it is enough. Make him glad, according to the time wherein thou hast afflicted, and wherein he has seen so much adversity; and till thou hast been pleased to remember him in such mercy, O grant that he may neither despise thy chastening, nor faint under thy rebukes; but take all as he ought, and employ the time which thou lendest, and improve the affliction which thou continuest, as a gra-

cious opportunity for his soul's advantage; that under the decays of the outer man, the inner may be renewed day by day; and all that is wanting in his spiritual concerns may be filled up, and whatever pertains to his everlasting salvation promoted and perfected, through the riches of thy grace, and the multitude of thy mercies in Jesus Christ. *Amen.*

Thanksgiving and Prayer after Recovery out of a dangerous Sickness.

O God of my life! in whose hand my breath is, and by whom all men do live, and have their days here prolonged or shortened, I was brought low and ready to think that thou wouldst now determine, and make an end of my days upon earth; and counted myself so nigh unto death, that I expected every day, when the last enemy which lay in wait for me, would come and seize upon me.

But thou, Lord, hast graciously disappointed my fears, and rescued me from his

hands; and raised me up to walk again before thee in the land of the living. Though thou broughtest me even to the mouth of the grave, yet hast thou brought me back, that the pit of corruption should not swallow me up. And thou that gavest me life at first, hast now given it to me afresh. And to thee, my God, I desire therefore, with all my soul, to give all the praise. O blessed be my great Preserver, the dear and only Saviour of my body, as well as soul; the God of my health, my heavenly Physician, my life, and the length of my days. O that I may live to declare the works of the Lord, and set forth the honor of his name! that I may not look upon my extended life as an occasion to the flesh; to enjoy my liberty and pleasure upon earth; but as an engagement on my heart, to abound in gratitude, and love and praise, and all faithful duty, and cheerful obedience to my gracious God.

For in mercy to my soul, the Lord has given me a further allowance of time in

the world, to fill up what was wanting in my spiritual estate, and to make a better preparation for the heavenly kingdom. And upon this account alone it is that our life is so valuable, and our time so precious here upon earth; that we may have space to repent; and the opportunity to correct the errors of our past life, and to secure the greatest of all our effects; to serve our Lord with more fidelity; and to dress up ourselves into a greater fitness to meet the eternal glorious Bridegroom. O that the life now renewed to myself, may also be a new life to the Lord. That I may not only say, I thought I should have died; but may conduct myself henceforth as one restored even from the dead; and live with such dying thoughts, that when at last I come to die, I may depart with lively hopes of eternal blessedness.

For it is no total escape, but only a reprieve, that is now granted to me; and my death is a debt to nature, that must be paid; nor is there any avoiding it; but the hands of death, that have been catching at

me, will yet certainly take hold of me; and I know not how soon I may be down again; and not only threatened, but enclosed by the grave; for that is my house, where, after all, I must take up my abode, and return to dust. And when I least think of it, O how suddenly may I be cut off, and take my last leave of this world!

O let me not live then as if I should never see death; nor put it far from me, as if it should never be upon me; nor reckon upon any sure standing, or long abiding, in such a changeable, transitory world, that is but the house of our pilgrimage, and not of our home nor the place of our rest. But when dust I am, and to dust I must return, O help me, Lord, so to remember and consider my death, that I may be the better fitted for it, in all the course and conduct of my life; with such wise and holy circumspection, conducting myself and ordering all my conversation in the world, that when I must close my eyes upon this present scene of things, I may depart hence, full of peace and hope,

to enjoy far better and more durable goods than are here to be found. And for my recovery, and such health as I enjoy at present, O let me pay my vows to the Lord: and from the ground of the heart, ascribe to the God of my salvation all glory, thanks, love, and service, throughout the whole remainder of my life, and for evermore. *Amen.*

Prayer for Preparation to Die.

Lord, what is our life but a vapor that appears for a little time, and then vanisheth away! even at the longest, how short; and at the strongest, how frail! and when we think ourselves most secure, yet we know not what a day may bring forth, nor how soon thou mayest come, before we are aware, to call us to our last account.—Quickly shall we be as water spilt on the ground, that cannot be gathered up again; quickly snatched away from hence, and our place here shall know us no more for ever; our days one after another, are declining,

and we know not how near to us is our last day, when our bodies shall be laid in the grave, and our souls called to appear at the tribunal of God, to receive our standing doom, for bliss or woe eternal. Yet, O good God, how have I lived in this world, as if I should never leave it! how unmindful of my latter end! how improvident of my time! how careless of my soul! how negligent in my preparation for my everlasting condition! so that thou mayest justly bring my last hour as a snare upon me, to surprise me in my sins, and my unpreparedness to appear before thee. But, O dear Father of mercies, remember not my sins against me; but remember thy own tender mercies, and thy loving kindness which have been ever of old. O remember how short my time is, and spare me, that I may recover my strength before I go hence, and be no more seen; make me so wise as to understand and consider my latter end, and to remember also myself, the shortness of my time; and teach me so to number my days, that I may apply my

heart to true wisdom. Lord, what have I to do in this world, but to make ready for the world to come. O that I may be mindful of it, and intent upon it, to finish my work before I finish my course!

In the days of my health, and peace, and prosperity, O that I may remember, and provide for the time of trouble and sickness, and death, when the world's enjoyment shall shrink away from me, and prove utterly unable to support and help me. Let me never allow myself in any course of living wherein I would be loth or afraid to die; but let me see my sins die before me, that they may never rise up in judgment against me, and enable me so to die unto them daily that I may not die for sin eternally. Instruct me, good Lord, and assist me in my great work of preparation for a dying hour, that I may not then be dreadfully surprised, but meet it with courage and comfort. O gracious God, show me how to do it: quicken me into a serious concern about it, and help me with good success to perform it, that I may be

fitted for heaven ere I leave this earth, and may have sound peace with God, through Jesus Christ, before I depart hence into the state, where I must abide for ever. O my Lord, make me so ready to meet thee at thy coming, that thy coming may be the matter of my hopes and desires, and joyful expectations, that I may love the appearance of Christ, who is my life, and long for that blessed time, when thou wilt put an everlasting period to all my sins and troubles, and temptations here, and exchange my present being in the body, to be ever with the Lord. O my God, help me so to live, as, at the hour of death, I shall wish that I had lived, and so to make ready for death all my days, that at my last day I may have nothing to do but to die, and cheerfully resign my spirit into thy gracious hands, O my Father, and find a merciful admission to thy favor and to thy kingdom, for the sake of my only Saviour, Jesus Christ.—*Amen.*

Prayer under Fears and Doubts of our Spiritual Condition.

O Lord, my God, I hope thou hast, of thy rich mercy, changed and renewed me in some measure, and wrought a good work upon me. Bring me out of my natural condition, into the state of grace and salvation; for yet the carnal nature is so predominant over me, and many sins so lively and strong in me, and still I find the good things of the Spirit in so much weakness and imperfection upon me, that the sorrows of my heart are enlarged, and my soul is disquieted within me. I see too frequent cause to question whether I really belong to thy children; whether I have known the grace of God in truth, and whether I do not deceive myself in reckoning upon that which I neither am nor have.

Mine eyes are to thee, O God the Lord, leave not my soul destitute. From the ends of the earth will I cry to thee; when my heart is overwhelmed within me, lead

me to the rock that is higher than I. O Lord, rebuke me not in thine anger, neither chasten me in thy sore displeasure. Forsake me not, O my God; be not far from me; make haste to help me, O Lord, my salvation. Attend to my cry, for I am brought very low; hear me speedily, my spirit fails. Save me, O God, for the waters are come into my soul; I sink in the deep mire, where there is no standing. Bring my soul out of prison, that I may praise thy name.

Show me the true state of my soul, and make me to know the things that are freely given me of God; and deliver me, gracious Lord, from all those offensive things that provoke thee to hide thy face from me, and that wrap up my soul in clouds and darkness, and make me so much a stranger to peace and comfort. Grant me a clear discovery of the evidences of my calling; and seal a comfortable assurance of thy blessed love in Christ Jesus to my soul. O thou that didst bid the winds and waves, peace, be still, and they obeyed

thee; settle my discomposed mind, and quiet my troubled breast, and bring me to see the light of thy countenance, and the joy of thy salvation. O thou that hast power to establish us, be pleased to establish my heart with grace, and let me be rooted and grounded in the faith, that I may not stagger through unbelief, but hold the beginning of my confidence steadfast to the end. Rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul; and let the joy of the Lord be my strength, to make me victorious over my sins, and always to abound in thy work; never pleased so much with any thing as to do the thing pleasing to my God, through Jesus Christ. *Amen.*

The convinced Sinner's Prayer.

HEARKEN to the voice of my cry, my King, and my God; for unto thee will I pray; but wherewithal shall I pray before the Lord, and bow myself to the most high God, whose holy laws I have broken,

and whose just displeasure I have incurred! I acknowledge my transgression, O Lord, and my sin is ever before me. My iniquities are gone over my head, as a sore burden; they are too heavy for me to bear. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth. My sin now has found me out; and that which once I thought too little to be repented, seems now too great to be pardoned. I flattered myself in my own eyes, till my iniquity is found to be hateful. I thought I was rich and increased with goods, and had need of nothing; but now I find that I am miserable, and wretched, and poor, and blind, and naked, so that there is nothing but disorder and ruin in my soul. I have undone myself; but to work my own recovery I have no sufficiency. O how wicked have I been to allow myself in the way and mind which is enmity against God! How ignorant, yet how confident! How vile, yet how arrogant! In what need of mercy, yet how unmerci-

ful; how sinful, yet how impenitent; how bold in the sins where conscience reproves me, but how cold in the cause where thy Spirit encouraged me! Oh the spoils, and ruins, and desolations which my sins have made in my soul; how have they darkened my mind, perverted my will, defaced my affections, disordered my passions, hardened my heart, and seduced it away from my most good and ever-blessed God, to cleave unto the things displeasing in thy sight, and destructive to my soul!

There is no hiding any thing from thee, the infinite God, who fillest heaven and earth. What shall I say unto thee, Lord? O wo is me that I have done so foolishly and wickedly! whither shall I betake myself when against thee, O Lord, I have so sinned, and done such evil in thy sight! Thou art the offended Majesty, out of whose reach I cannot escape, and under whose judgments I can never be able to bear up. A guilty conscience should make me afraid to come unto thee; yet I know there is nothing but certain destruction to

keep away from thee; and though there is no peace to the wicked so continuing, yet if the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, thy promise, then, O God, is to have mercy upon him, and abundantly to pardon. I have none to seek to for a remedy against my sins, but unto the just and holy God, against whom I have grievously sinned; and how shall I stand in thy sight, O Lord, who hatest and condemnest the works of darkness, and the workers of iniquity, whose wrath against sin burns as deep as hell, and as long as eternity.

I submit, great Lord, to thy offended Majesty! and I have no hopeful prospect, looking any way, but to thy Almighty power, thy superabounding grace, and thy ever-enduring mercy, who, at the lowest, can raise, and, at the worst art able to relieve us. Nothing is too hard for thee to effect; the most wretched case is not past thy cure; though our sins be as scarlet, thou canst make them as white as snow;

though they be red like crimson, thou canst make them as wool ; yea, thou hast found a ransom, and laid help upon one that is mighty, and able to save to the uttermost all that come to God through him. If I had not sinned, I had no need of such a Redeemer; but they were sinners whom he came to save ; and, therefore, to the Lord Jesus I look, with the desire of my soul, to find a healing for this sinful soul of mine, in the precious blood of his cross. O good God ! when my sins cry to thee for vengeance, be thou pleased to hear his blood and merits pleading and interceding for my soul ; and speaking better things in my behalf than I am able to do for myself, in all my prayers.

Behold, O merciful God, a miserable object on which to glorify thy power and compassion, thy wonderful work, and great salvation ! O look upon me in my blood, and bid me live. Speak death to my sins, that my soul may live, and for ever bless my name. Turn away thy face from my sins, and blot out all my iniquities. For

thy name's sake, O Lord, pardon my sin, for it is great; too great for any but the God of infinite goodness and love ever to discharge me from. O magnify thy all-sufficiency to help me out in this my woful misery. Make the happy experiment upon my poor soul, how great things worthy of God thou canst do; that where sin hath abounded, thy grace may much more abound. Return, O Lord, deliver my soul; O save me for thy mercy's sake; save me from the guilt and filth, from the power and curse of all my sins. And thou, Lord, that knowest how to deliver, make me some way to escape out of the desperate straits and perplexities into which my sins have cast me, that my iniquities may not hang upon me to be my ruin; but that they be taken away and forgiven, and washed out with the blood of Jesus Christ. O turn thou me, Lord God of my salvation, and I shall be turned from my sins, and from this present evil world, more effectually and fully to thy blessed self. O give me such conviction

as may end in sound conversion; and let me experience in myself that grace of God which bringeth salvation. I want thy grace, O Lord; and want it I shall for ever, if thou be not pleased to look graciously upon me in my blessed Redeemer. O God of all grace, that keepest mercy for thousands, hast thou not a blessing for me? a spiritual, heavenly blessing! For thy dear Son, my only Saviour's sake, let me find such grace in thy sight. And whatever I want, O deny me not that saving grace, which, though a precious treasure that I am bold to ask, yet it is not too great or good for the God infinitely great and good to give. O do that work of thy grace thoroughly upon my heart, for which I may have cause to glorify thy name for evermore. *Amen.*

A Prayer for the Enlargement and Prosperity of the Church.

O God of all grace, who hast called out of this present evil world a chosen generation to know thy will, to seek thy face, to

follow thy ways, and to inherit thy glory; bless all thy people every where, and cause thy face to shine upon them, and so add to their number, that all the ends of the earth may remember themselves and turn to the Lord, and see the salvation of our God. Call home to thee again thy ancient people the Jews; and take the veil off their hearts, that they may see and own their Messiah; and let that blood of Christ, which they imprecated upon their heads, to their confusion, light on their hearts, to their conversion. Bring in the fullness of the Gentiles, and give thy Son the heathen for his inheritance, and the utmost parts of the earth for his possession. O give thy gospel a free and effectual passage throughout the world, that it may be further propagated where it has not yet reached, and the joyful sound may be heard even where Christ is not yet named; and give such good success to it, where it shines already, that all who have received it may sincerely obey it; and every one who names the name of Christ, may depart from ini-

quity; and let their light shine before men, to the glory of our heavenly Father, and to the adorning of thy doctrine, and advancing the religion of God our Saviour.

Convince and convert both the professed enemies of Christ, and also the enemies of his own house. O show unto them all the light of thy truth, that they may know it, as it is in Jesus, and expel their prejudices, together with their darkness; and so bring them to receive thy truth in the love of it, that they may be saved. O that the true religion of our Lord Jesus may prevail powerfully, and gain more converts daily throughout the world; that Jerusalem may be the joy and praise of the whole earth; and that we may see the good of it all the days of our life! and O that all the errors, both in judgment and practice, the heresies of doctrine, and the ungodliness of life, may be more and more exposed and confounded, and suppressed, till they be utterly abolished! that the wickedness of the wicked, being under rebuke and disgrace, may come to an end: and

that truth, and peace, and holiness, may have still more credit and authority, and reign and flourish to the ends of the earth, through the abundant grace of our Lord Jesus Christ. *Amen.*

STANDARD AND MISCELLANEOUS

LUTHERAN PUBLICATIONS

PUBLISHED AND FOR SALE BY

T. NEWTON KURTZ,

No. 151 WEST PRATT STREET,

BALTIMORE, Md.

ENGLISH LITURGY, for the use of Evangelical Lutheran Churches in the United States. Bound in various styles and sizes.

The (Pennsylvania Synod's) German LITURGY—8vo, bound in various styles, can also be obtained as above.

ENGLISH LUTHERAN HYMN-BOOK.

72mo.—SMALLEST SIZE—IN PRESS.

ENGLISH LUTHERAN HYMN-BOOK.

24mo.—MEDIUM SIZE.

This edition of the Hymn-Book is now offered at the *very lowest possible* prices, with a view to sell it exclusively for *cash*, and all orders for it, to insure attention, must be accompanied by the *cash*, as the very low prices at which the book is sold, will not justify the risk incurred by *credit* sales. They are bound in the following styles:

Full, strong sheep, lettered.
Embossed morocco, *marble* edges.
" " *gilt* "
Morocco—*tuck*, gilt edges.

Imitation turkey morocco, extra gilt.
Real turkey morocco, " "
" " " *super* " "
" " " " " " *beveled boards.*
Finest silk velvet, embossed, gilt edges.
" " " " " " and clasp.
" " " " " " clasp and corners.
" " " gilt edges, full gilt ornaments, very neat.
Papier Mache, inlaid with pearl, beautifully colored—a new style.

☞ Fine *gilt CLASPS* can be put on any of the above styles for fifty cents each, and neat *common* clasps for twenty-five cents, additional.

ENGLISH LUTHERAN HYMN-BOOK.

12mo.—LARGE SIZE.

This is an entirely *new* book, recently published, but precisely the same as the 24mo, or medium edition. A large outlay has been incurred and much labor bestowed on this edition, to make it in every respect equal to any other Hymn-book published in this country, and worthy the patronage of our whole Lutheran membership. *Three* editions have been printed, viz: one edition on fine white paper, to be bound in the cheaper styles; another on superfine white paper, for the finer and best styles of binding; and the third on extra superfine white *calendered* paper—the *best* that can be had; these have a large margin, and are intended for the *pulpit*. They will be sold entirely for *cash*, and are bound in the following styles:

Full, strong sheep, lettered.
Embossed morocco, marble edges.
" " gilt "
Imitation turkey morocco, extra gilt.
Real " " " "
" " " *super* extra gilt.
Imitation " " extra gilt, beveled boards.
Real " " super ex. gilt, beveled boards.

8vo. or PULPIT EDITION.

Imitation turkey morocco, extra gilt.
Real " " super extra gilt.
" " " " " " beveled boards.

☞ Superior *gilt CLASPS* can be put on any of the above styles for 50 cents each additional.

GERMAN LUTHERAN HYMN-BOOKS.

EVANG. LIEDER-SAMMLUNG—General Synod's *standard* edition, 24mo, full sheep; also embossed morocco, marble edges

DEUTCHES GESANGBUCH—Penn. Synod's edition, 32mo, and 12mo, roan embossed.

GEMEINSCHAFTLICHES GESANGBUCH,—New York or Union edition, 18mo, roan embossed.

ENG. LUTH. SUNDAY-SCHOOL HYMN-BOOK.

With a view to the more extensive use of this Hymn-book in our Sunday Schools, the prices have been much reduced, and they are now offered at a very small advance on the *prime cost;* and as there is now no reason why it should not be used *altogether* in our Sunday Schools, (for the book is as well adapted for the purpose as any published in the country,) we trust our Superintendents and Teachers will make an effort to introduce it generally. They are bound in the following styles:

Stiff paper cover. Full sheep, strong.
Half sheep—strong. " morocco, embossed.
" morocco, lettered. " " extra, gilt edges.

GERMAN LUTH. SUNDAY-SCHOOL HYMN-BOOK.

Authorized to be published by the Pennsylvania Synod, is now ready—32mo, half morocco.

ENGLISH LUTHERAN CATECHISMS.

LUTHER'S SMALLER CATECHISM—Gen. Synod's standard edition, 18mo, half sheep or cloth.

LUTHER'S SHORTER CATECHISM, Illustrated by additional Questions and Answers, by J. G. Morris, D. D., 18mo, half sheep or cloth.

THE SERIAL CATECHISM—Or Progressive (Religious) Instructor for Children, prepared with a special view to *Infant* and *Sunday Schools*, in three numbers, 24mo. Numbers ONE and TWO are now ready. They can be had separately or bound together.

GERMAN LUTHERAN CATECHISM.

DR. LUTHER'S KLEINER CATECHISMUS—West Pennsylvania Synod's new and *improved* edition, containing the Formula of Discipline, Augsburg Confession, &c., 18mo, half sheep.

LUTHERAN PRAYER BOOK—For the use of Families and Individuals, with Introductory Remarks on Family Prayer, together with *A Selection* of 176 Hymns, with Music or Tunes adapted *to them*. By B. Kurtz, D. D.

"This PRAYER BOOK has been prepared mainly for the English portion of the Lutheran Church, yet it is believed nothing will be found in it to prevent its free use in any Protestant Christian family. In the German language we are abundantly supplied with such helps; but in English, a general and complete Prayer Book, adapted to daily devotion, to special occasions, and to every emergency, has thus far remained a disideratum, which it has been our aim to supply. It is therefore hoped that the Lutheran Church especially, will encourage this enterprise."—*Extract from the Author's Preface.*

It is a large duodecimo volume, of nearly 500 pages, printed on large, clear type, and fine white paper, and bound in various styles. The following is a synopsis of the contents:

Introduction—Prayer in all its Forms.

Morning and Evening Prayers, with Scripture (reading) Lessons for every day for six weeks.

Prayers for Particular Days.

Occasional Prayers and Thanksgivings.

Prayers before and after meals.

Morning and Evening Prayers for Children for one week.

Occasional Prayers for Children.

Morning and Evening Prayers for *Little* Children.

WHY ARE YOU A LUTHERAN? or a Series of Dissertations, explanatory of the Doctrines, Government, Discipline, Liturgical Economy, Distinctive Traits, &c., of the Evangelical Lutheran Church in the United States. By B. Kurtz, D. D., with an introduction by John G. Morris, D. D., 12mo.

"We believe that the extensive *circulation* and *perusal* of this publication (*Why are You a Lutheran?*) among our people, will be the means of rectifying many mistakes and diffusing correct information in regard to Lutheranism; and that its general distribution will also tend to the prevention and removal of unfounded prejudices, in the case of many candid and serious persons of other denominations, who are willing to investigate before they censure and condemn."

The above is an extract from a *Recommendation* signed by many of our most eminent ministers, such as Dr. S. S. Schmucker, Dr. Reynolds, Dr Krauth, Dr. Bachman, Dr. Morris, Dr. H. N. Pohlman, Dr. S. W. Harkey the late Dr. E. Keller, Revs. P. Rizer, W. A. Passavant, J. Z. Senderling, S. R. Boyer, F. R. Anspach, John Heck, A. Babb, J. C. Hope, A. H. Lochman, &c., &c. It is bound in various styles, and sold at reduced prices.

TREATISE ON PRAYER IN ALL ITS FORMS—Secret, Social, Ejaculatory, in Public and in the Family; and the Training of Children. The former arranged in Catechetical order, and the latter based on Prov. xxii, 6—"Train up a Child in the way he should go, and when he is old he will not depart from it." By B. Kurtz, D. D.—18mo. cloth, with a portrait of the author.

ELEMENTS OF POPULAR THEOLOGY.—With special reference to the *Doctrines of the Reformation*, as avowed before the *Diet* at *Augsburg*, in

MDXXX, by S. S. Schmucker, D. D, 8vo. sheep—*full* edition.
Do. do. do. 12mo, cloth—Luth. edition.
Do. do. do. " sheep, or cloth.

Abridged and adapted to use in different denominations.

THE AMERICAN LUTHERAN CHURCH—Historically, Doctrinally and Practically Delineated in several occassional Discourses, by S. S. Schmucker, D. D, 12mo, cloth, and extra gilt.

SCHMUCKER ON THE REFORMATION—18mo., cloth.

SCHMUCKER'S PORTRAITURE OF LUTHERANISM—18mo. cloth.

THE LIFE OF JOHN ARNDT—Author of the Work on "True Christianity." By John G. Morris, D. D. 18mo., cloth, with a correct portrait of Arndt.

This work is a biography of one of the ablest men and most distinguished servants of God the world ever produced, and is now offered for the first time in the English language. It should be read by every Lutheran.

EXPOSITION OF THE GOSPELS—*Luke* and *John*, designed for the use of Families, Bible Classes and Sunday Schools. By Rev J. G. Morris, D. D. and Rev. Charles A Smith, D. D., 12mo, cloth.

THE CHARACTER AND VALUE OF AN EVANGELICAL MINISTRY, and the Duty of the Church in Regard to it. By Rev. Simeon W. Harkey, D. D., Professor of Theology in Illinois State University.

"The writer of this work believes that the greatest want, as well as the greatest hope and the greatest blessing of this country and of the world, is a faithful and well qualified *Evangelical Ministry*. So deeply is he convinced of this, that he has solemnly consecrated the remainder of his life, be it worth much or little, to the great work of increasing the number of true ministers of Christ. * * * * My object has been to *do good*—to stir up 'the pure minds' of ministers and people 'by way of remembrance,' and to come to the help of my brethren who are bearing 'the burden and heat of the day' in the master's vineyard. * * * *

"I would commend the book to the attention of all Christians, and especially to my beloved *brethren in the ministry*, and hope that they may find great benefit by circulating it freely among the people of their churches." *Extract from the Author's Preface.*

LECTURES ON THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS,—By Rev. J. A. Seiss, A. M. 8vo, cloth.

This is a *valuable work*, highly recommended by several of our Synods and most eminent Clergymen. There are but few left of the edition.

LIFE OF MARTIN LUTHER—Being a comprehensive, though condensed and correct History of the Life and Stupendous Achievements of the Great Reformer. By Rev. R. Weiser. 12mo—new edition, revised and corrected. Full sheep or cloth, with a correct portrait of Luther—Cloth, gilt, illustrated with fifteen fine engravings, representing the most important events in Luther's life and history.

THE LIFE OF LUTHER—With Special Reference to its Earlier Periods and the opening Scenes of the Reformation. By Barnas Sears, D. D. This is an original work; with three fine steel engravings, and twenty-three wood engravings, all finished in the highest style of the art—12mo, cloth.

A DEFENCE OF LUTHER AND THE REFORMATION—By John Bachman, D. D., LL. D., against the Charges of John Bellinger, M. D., and others; to which are appended various Communications of other Protestant and Roman Catholic writers who engaged in the controversy. Large 12mo, cloth.

MEMOIR OF REV. WALTER GUNN, Late Missionary in India from the Evan. Lutheran Church in the United States, by G. A. Lintner, D. D., 18mo, cloth.

ILLUSTRATIONS OF FAITH—Drawn from the Word of God. By Rev. Charles Adam Smith, D. D., 18mo, cloth.

A MANUAL OF CHRISTIAN BAPTISM, INFANT BAPTISM, AND THE MODE,—By Rev. Thomas Lape, A. M. Fifth edition, corrected and enlarged—18mo.

"This is a brief, yet comprehensive work in favor of *Infant* Baptism, and presents the whole controversy, in so simple a form and clear a light, that all who read can understand it."

DISCIPLINE, ARTICLES OF FAITH AND SYNODICAL CONSTITUTION, AS ADOPTED BY THE EVAN. LUTH. SYNOD OF SOUTH CAROLINA, and adjacent States; to which is added a Liturgy, and some forms of Prayer for families and individuals, 12mo, cloth.

THE UNALTERED AUGSBURG CONFESSION—and the three Chief Symbols of the Christian Church, with Historical Introductions and Critical and Explanatory Notes. By Christian Heinrich Schott, carefully translated from the German. 12mo, cloth.

THE SAME—Abridged. 18mo, paper.

THEOLOGICAL SKETCH BOOK, or Skeletons of Sermons, 2 vols. 8vo, cloth.

HAZELIUS' CHURCH HISTORY, vol. 1, 12mo, sheep or cloth.

A selection of the most celebrated SERMONS of MARTIN LUTHER and JOHN CALVIN, never before published in the United States, to which is prefixed a Biographical History of their lives. 12mo, cloth.

LUTHER'S COMMENTARY ON SAINT PAUL'S EPISTLE TO THE GALATIANS, to which is prefixed Tischer's *Life of Luther*; also, a Sketch of the *Life of Zuingle*. 8vo, sheep.

THE CHILDREN OF THE NEW TESTAMENT, by Rev. T. Stork, D. D., 12mo, cloth.

THE SEPULCHRES OF OUR DEPARTED, by Rev. F. R. Anspach, A. M. 12mo, cloth.

ENGLISH LUTHERAN ALMANAC,

Containing valuable statistical and general information of the Church; also a *complete list of all the Lutheran*

ministers in the United States, with their post office address, carefully corrected,—published annually.

BLANK CERTIFICATES OF

Ordination, Licensure, Confirmation, and Marriage.

The *form* and *style* of these CERTIFICATES are entirely new and very neat.

STANDARD THEOLOGICAL

AND VALUABLE

MISCELLANEOUS BOOKS.

THE COMPLETE WORKS OF JAMES ARMINIUS, D. D., formerly Professor of Divinity in the University of Leyden. *Translated from the Latin, with a sketch of the Life of the Author.*

It may not be generally known that only two of the three volumes of the Works of Arminius have ever been published in the English language, viz: The edition published in 1825, by James Nichols, London—the third volume either never having been translated, or if it was, never re-published; it remains for an American translator to render the third volume into English, and for an American publishing house to first offer, in the English tongue, the Complete Works of the *Great Expounder* of the Arminian System.

The competency of the American translator for his task is vouched for by those who know him best, and who are well and favorably known by the literary and religious public.

The works of Arminius make three handsome octavo volumes, of about 600 pages each, well printed on fair type, bound in cloth.

THE COMPREHENSIVE COMMENTARY ON THE BIBLE—Containing Scott's Marginal References; Matt. Henry's Commentary; Practical Observations of Rev. Thomas Scott, D. D., with extensive Explanatory, Critical and Philological Notes, selected from Scott, Doddridge, Gill, Adam Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Stuart, Robinson, Bush, Rosenmueller, Bloomfield, and many other writers on the Scriptures. The whole designed to be a Digest and combination of the advantages of the *best Bible Commentaries*, embracing all that is valuable in *Henry, Scott, Doddridge, &c. &c.* In six volumes super royal octavo, bound in full, strong sheep.

CLARKE'S COMPLETE COMMENTARY ON THE OLD AND NEW TESTAMENT—4 vols., super royal 8vo, in full, strong sheep.

CLARKE'S COMMENTARY ON THE NEW TESTAMENT—2 vols., super royal 8vo, full sheep.

PULPIT CYCLOPÆDIA AND MINISTER'S COMPANION, containing 360 Skeletons and Sketches of Sermons, and 82 Essays on various subjects, 8vo, cloth.

FIVE HUNDRED SKETCHES AND SKELETONS OF SERMONS, suited for all occasions, 8vo, cloth.

THE COMPLETE WORKS OF JOSEPHUS, with explanatory Notes and Observations, 8vo, sheep.

ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE, Or *Dictionary of the Bible*, Theology, Religious Biography, Ecclesiastical History, &c. Containing Definitions of all Religious Terms; an impartial account of the principal Religious Denominations, &c. &c., designed as a complete book of reference on all religious subjects, and Companion to the Bible, forming a cheap and compact Library of Religious Knowledge—1 vol. superroyal octavo, full sheep extra.

NEANDER'S GENERAL HISTORY OF THE CHRISTIAN RELIGION AND CHURCH—4 vols. 8vo, cloth.

MOSHEIM'S CHURCH HISTORY—8vo. sheep.

WEST'S COMPLETE ANALYSIS OF THE BIBLE, large 8vo, sheep.

SIMMONS' SCRIPTURAL MANUAL, alphabetically and systematically arranged, designed to facilitate the finding of Proof Texts.

JESUS' WITNESSES, or the "Great Salvation Exemplified." 12mo, sheep.

THE COMPLETE WORKS OF THOMAS DICK, LL. D.—Illustrated with numerous engravings, 2 vols., 8vo, sheep.

PLUTARCH'S LIVES—8vo, sheep.

THE SPECTATOR—By *Addison*, 8vo. sheep.

ROLLIN'S ANCIENT HISTORY—2 vols., 8vo, sheep.

LIVES AND TIMES OF THE MOST DISTINGUISHED CHRISTIAN FATHERS, to the close of the 3d century, 8vo, sheep.

GAILLARD'S CHURCH HISTORY—339 pages, 8vo, stiff paper cover.

PILGRIM'S PROGRESS, with engravings, 18mo, cloth.

LOOKING-GLASS, OR INTELLECTUAL MIRROR—A Juvenile Book, with 64 engravings, 18mo, cloth.

DODDRIDGE'S RISE AND PROGRESS—32mo, cloth.

KEMPIS' CHRISTIAN'S PATTERN—32mo, cloth.

MASON ON SELF-KNOWLEDGE—32mo, cloth.

MRS. ROWE'S DEVOTIONAL EXERCISES OF THE HEART—32mo, cloth.

YOUNG AMERICAN, or Book of Government and Law, by Peter Parley, 12mo, half morocco.

To Superintendents and Teachers of Sunday Schools.

The undersigned respectfully announces that he has been appointed Agent for the sale of the Publications of the

MASSACHUSETTS SABBATH SCHOOL SOCIETY,

And is prepared to furnish them at lowest catalogue prices.

These publications are *entirely different* from those published by *any other* S. S. Society, and are now so well and favorably known throughout the country, that no special recommendation is deemed necessary.

The whole number of *bound* volumes of this Society is about 630, varying in price from 7 to 45 cents. They publish 20 different volumes of *Scripture Question Books*, for Sabbath Schools, and a large number of *Catechisms* for *Infant Schools*.

The Society has put up *six selected Libraries*, viz :
Little Boys' and Girls' Library—25 vols.
The Infant Library—40 vols.
The Sabbath School Library—100 vols.
The Family Library—25 vols.
The Children's Library—100 vols.
The Youths' Library—170 vols.

The prices of these Sabbath School publications are fully as *low* if not lower than any other similar books published in the country, and are regarded as unexceptionable on the score of sectarianism.

A full assortment will always be kept on hand and for sale by the undersigned—*terms cash*.

P. S.—Full descriptive *Catalogues*, with the price annexed to each book, will be furnished gratis, when applied for.

A general assortment of *School*, *Classical*, *Scientific*, *Medical*, *Theological*, *Juvenile* and *Miscellaneous* BOOKS, together with a large stock of PAPER and STATIONERY of all kinds, constantly for sale at the lowest wholesale prices. The attention of *country dealers* is particularly invited.

*** BOOKS of all kinds can now be sent *per mail* at the rate of one cent per oz. if the postage is *pre-paid*. *Theological*, and *Miscellaneous* BOOKS in every department of *literature*, *science* and *art*, will be supplied at the *lowest prices*, and forwarded per mail, if the order is addressed (*with the cash*) to.

T. NEWTON KURTZ,

No. 151 Pratt street, Baltimore, Md.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 017 525 547 3